

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., March 22, 1934

NEW SERIES
VOLUME XXXVI. No. 12

Baptists Near and Far

Dr. W. W. Hamilton will assist his son, W. W. Hamilton, Jr., and the Napoleon Ave. Church in New Orleans in a revival meeting April 8-15.

Joseph Powell Calvin, a student in Union University, becomes pastor at Guntown. He is a grandson of Dr. W. D. Powell.

Brookhaven W. M. S. gave \$185.00 to Home Missions during the week of prayer. The church has 54 members of the 100,000 club.

Dr. E. O. Sellers of the Bible Institute is this week conducting a Sacred Music Revival at First Church, Belton, Texas.

Southeast Mississippi Baptist pastors met at First Church, Laurel, Monday, March 19. E. C. Hendricks conducted the devotional, address by J. E. Byrd, sermon by H. L. Spencer; Bible study (Heb. 8-10) led by J. H. Cothen, R. G. Joiner and N. A. Edmonds.

Credit the committee in the Lower house of the Mississippi Legislature: they voted unanimously against the Senate bill authorizing the sheriff of a county to deputize a citizen of another county to act as executioner. It was designed to turn the state machinery of justice into an instrument of personal vengeance.

When a hotel announces its rate as so much "and up," it hasn't told you much. This is particularly true at the time a convention meets. It is always possible to say that all rooms at the announced lower rate have been taken, and you will have to pay the "up."

That the effort to put the emphasis on evangelism is not just talk is shown by the plans of some brethren in Franklin Association to hold meetings in neglected portions of the country. Already seven or eight places have been selected and preparation is being made.

In Virginia for the past year their state mission board has determined the percentages going to each of the southwide boards instead of allowing the Southern Baptist Convention to decide the ratio of distribution as all other states do. At a recent meeting of their state body, the General Association, the matter was under discussion and the vote was by a narrow margin in favor of continuing the plan as it has been for the past year. Some of the Virginia brethren, particularly the officials have never been much in favor of some of our southwide institutions, and this seems to be their way of accomplishing their purpose.

The Ackerman church has called Rev. W. D. Wallace and he has accepted the call and moved on the field. He preached his first sermons yesterday to very large congregations at both morning and evening hours. There were four additions to the church at the morning service. At the evening service the Methodists and Presbyterians worshipped with us. Rev. W. M. Langley, Methodist pastor, and Rev. J. R. Tackett, Presbyterian pastor, speaking for their congregations extended to brother Wallace a cordial welcome to the town and into the fellowship of the Christian brotherhood. The church is happy over brother Wallace's coming, and is doing all possible to make him and Mrs. Wallace feel at home.—H. L. Rhodes.

If we could quit talking about saving our country churches and get them to talking about saving the people, there would be no need to think about saving the churches.

Singer R. A. Walker of Mt. Olive reports 148 additions at Holden, W. Va. At Logan in the same state there were 34 additions in the first two weeks, with three more weeks ahead.

We are just in receipt of a sermon by Dr. Warren L. Steeves of Waterloo, Iowa, published in pamphlet form with the title "Sunrise Tomorrow." It is on the "Second Coming of Christ," a subject of perennial interest to those who love the Lord.

Just back home after three weeks in Baptist Memorial Hospital, where I was "opened with prayer" and healed with grace. I thank God for this great House of Healing. And I am grateful for many tokens of interest on the part of Mississippi friends.—H. L. Carter, Halls, Tenn.

According to news dispatches from Berlin a German official has notified the churches that they must obey man rather than God, that their allegiance is first to the government, and the government will tell them how to conduct their affairs. Of course this means an explosion sooner or later, and it is likely to come sooner. The effort to put men's consciences in chains will not work in this twentieth century.

A good deal is being said, and particularly being written these days about the "freedom of the press." And more ought to be said and written on this subject, for there is no freedom for anybody when the press is not free. The press is spokesman for God and the people, for all the people. It is the exponent and advocate of righteousness and truth. When the press is throttled in any way corruption is inevitable. When the press ceases to aerate the whole civic body the air becomes stagnant, stifling, poisonous. When the light of a free press is shut off then the world is in blackness of darkness. But the chief danger to a free press today is not from governmental interference, but from what the play houses call the box office. The danger is from the business end of the newspaper. Some newspapers or editors cry aloud for the freedom of the press when their hands are tied and their lips are muzzled by the man who sits at the table of the money changers. Many newspapers today, if not actually most of the so-called "great dailies" are primarily a great business enterprise. The people who run them are in the business for the money that can be made rather than the service that can be rendered. This of course does not apply to all. There are honorable exceptions. But too often the editorial policy and even the news policy is dominated by the fear of losses or the hope of gains. There can be no sort of question that the sudden and wide-spread advocacy of liquor is a case in point. But this on only one instance. Any man who is afraid to speak his convictions, or has not the courage to have convictions hasn't any place in an editor's seat. Freedom of the press must mean heart and conscience free if it means anything. A compass whose needle has in any way been disturbed so that it does not point invariably to the north pole, had better be junked. And a man whose conscience has been injured or perverted cannot be a safe leader or guide for others.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

ONE MAN TAKES 1% OF THE \$100,000.00 BY GIVING \$1,000.00.

ONE THOUSAND BAPTISTS GIVING \$100.00 EACH WILL PAY OUR \$100,000.00 OBLIGATION DUE THIS YEAR

It begins to seem that the word "Can" is going to be changed to "Will," that one thousand Mississippi Baptists will pay \$100.00 each, and cancel the \$100,000.00 obligation due this year. We are going to publish results some time during the month of April, showing the number of preachers, Sunday school superintendents, presidents of missionary societies and deacons who have already agreed to pay one one-thousandth of the amount due this year. These payments will be in addition to their regular contributions to the cooperative work.

ENCOURAGEMENTS

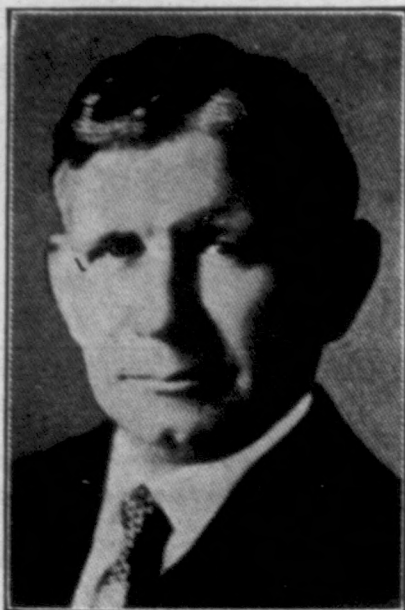
It is encouraging to note that the Foreign Mission Board reduced the principal of its indebtedness last year by \$52,000.00; that the Home Mission Board reduced the principal of its indebtedness by approximately \$70,000.00. The bonded indebtedness of Mississippi Baptists was reduced by approximately \$37,000.00. Our Convention was confronted with \$29,000.00 of educational bonds at the close of last year. All of these have been retired except \$3,000.00 which have not thus far been found. The sum of \$22,000.00 in educational obligations was brought over from 1932. All of this has been cleared off. In addition to this, \$22,281.00 has been paid on last year's interest. We are retiring the balance of 1933 interest as fast as possible. By raising the \$100,000.00 this year, we will be much nearer out of debt. Our annual interest obligations will be far less than a year ago. It will be easy enough to raise the \$100,000.00 needed if the facts are clearly presented to one thousand people who are able to give \$100.00 each in addition to their regular contributions.

GOD'S ACRE PLAN

We are still receiving requests for pledge cards and literature concerning God's acre plan. It is important that this shall be pushed during the next few weeks as planting time is approaching.

Some have found difficulty in getting the people to sign up, due to the reduction in cotton acreage. We have suggested that where members feel that they cannot plant a whole acre to cotton that they substitute two acres in corn, or some other product, and then sell the produce in the fall of the year, and give the results to the church work.

Dr. Fred. Brown of Knoxville assists pastor L. D. Newton in a meeting in Druid Hills Church, Atlanta, April 22-29.



DR. LEE R. SCARBOROUGH
President S. W. Baptist Seminary

THE CONVENTION CITY

It is difficult for the stranger to believe that the thriving metropolis which is Fort Worth today, grew from a little settlement that was the frequent goal of marauding Indians less than sixty years ago.

At the close of the Mexican War, General Winfield Scott sent a troop of Dragoons commanded by Major Ripley Arnold to north Texas to establish a post to protect the scattered settlers in the area from Indian raids.

It was established in 1849 and named Camp Worth, in honor of Brigadier General William Worth, who had become a popular hero through his brilliant exploits during the Mexican War. A few months later, the name was changed to Fort Worth and the post was continued until September of 1853 when the soldiers were transferred to Fort Belknap.

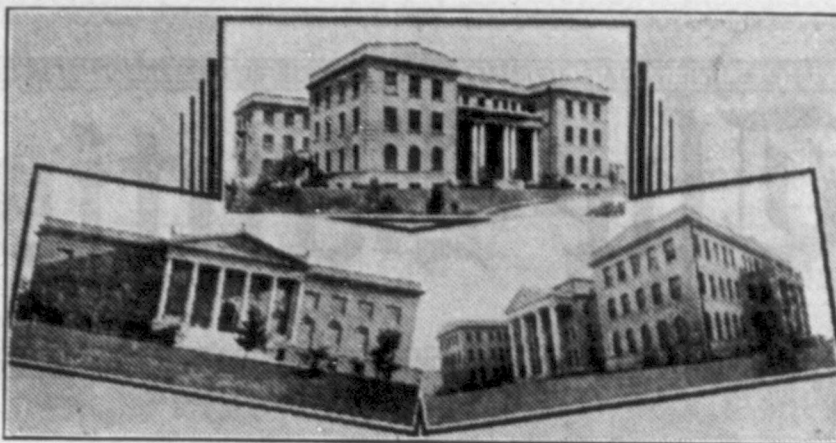
A small settlement soon grew up around the fort and the first commerce was largely in the purchase and sale of buffalo hides and bones. Following the Civil War, the westward trek of the veterans of the armies of the Confederacy contributed materially to the population, and many of the men who have done most towards building the city were of this group.

The first great impetus to the industrial growth of the city came in 1902, with the erection of the Swift, Armour & Libby, McNeil & Libby packing houses. A number of allied industries soon grew up around them and during the following decade Fort Worth made a tremendous growth in population.

With the entry of the United States into the world war in 1917, Fort Worth, almost overnight, became a vast army camp. Camp Bowie, where the National Guard units of Texas and Oklahoma were concentrated for training and molded into the Thirty-Sixth Division of the American Expeditionary Forces, was located on the western edge of the city. Within a radius of fourteen miles, three flying fields were established, at which thousands of American and Canadian aviators were trained. The streets of the city were thronged with soldiers, including army instructors from Canada, England, France and Italy.

Hardly had the troops departed when news of the discovery of an oil gusher at Ranger, about one hundred miles west of Fort Worth, was received. The thousands of soldiers who had departed were supplanted by other thousands of newcomers attracted by the oil discovery. Scores of oil companies were moved to Fort Worth and hundreds of other companies were organized. The discovery at Ranger was quickly followed by other discoveries until today forty-eight of the counties in West Texas have commercial oil production.

Unexcelled transportation facilities and a tremendous production of important raw mater-



GROUP OF BUILDINGS, SOUTHWESTERN BAPTIST SEMINARY

ials in her trade territory have combined to make Fort Worth the principal manufacturing center of the vast area lying southwest of Kansas City.

West Texas, which constitutes the principal part of the Fort Worth trade territory, produces oil, natural gas, livestock, grain, cotton, wool and mohair to the value of \$700,000,000 per year.

Fort Worth has a decided advantage over all competing cities in freight rates and service into this territory. The population of West Texas has increased more rapidly than that of any other section of the country in the past ten years. Thirty-seven counties in the area more than doubled in population during this period. For the past six years more than one-third of all new railroad construction in the United States has been in West Texas.

It is the greatest cotton producing area in the world, as cotton is raised by modern large-scale methods and is more cheaply produced than elsewhere.

The trend of manufacturing in Fort Worth has been guided largely by the production of raw materials in West Texas. Being the largest livestock market in the South, Fort Worth has naturally become the principal packing center and the value of packing house products is greater than that of any other line of manufacture, averaging about \$60,000,000 a year.

Petroleum products rank next in importance. Fort Worth has seven refineries with a crude oil capacity of 47,500 barrels a day. The average annual value of petroleum products in Fort Worth is \$25,000,000.

Fort Worth is the largest flour and feed milling center in the Southwest, its mills having a daily capacity of 4,500 barrels of flour and 2,600 tons of feed.

The manufacturing of metal products including pumps, windmills, tanks, drilling tools and rigs, merchant bar iron, railroad supplies, miscellaneous oil field supplies, tank cars, truck trailers, cranes, winches and auto equipment, constitutes an important industry. Seven of the railroads entering Fort Worth maintain shops in the city.

Other important products are cottonseed oil and cake, canned goods, cheese and butter, miscellaneous foods, confectionery and soft drinks, ice, furniture and fixtures, garments, boots and shoes, tire fabric, twine, cement, concrete tile and pipe. There is an unusually large printing and publishing business.

Fort Worth has 425 factories and in normal times the average annual value of goods manufactured is \$200,000,000. About 19,000 workers are employed and the annual payroll is approximately \$22,000,000.

Fort Worth claims the honor of having the largest percentage of home owners of any city in Texas. In recent years millions of dollars have been spent in widening, paving and extending its thoroughfares. White ways have been installed. Parks have been improved. Numerous bridges, underpasses and viaducts have been built. A magnificent new passenger station, Terminal Warehouse, Masonic Temple and Terminal Post Office have been completed and a Federal Court Building is now nearing com-

pletion. Fort Worth parks contain approximately 4,500 acres and recently an Arboretum and Rose Garden have been installed in one of the larger parks. The natural beauty of the parks has been preserved and a drive of more than two miles through heavily timbered park lands following the course of the Clear Fork of the Trinity River for much of the distance is an attraction that many visitors enjoy.

Lake Worth, located about nine miles from the center of the city, covering a water area of more than 5,000 acres, is the city's greatest outdoor playground. Excellent boating, bathing and fishing are available and hundreds of summer cottages line the lake shore.

Above Lake Worth on the west fork of the Trinity River two great dams have been completed and the reservoirs now forming will each be several times the size of Lake Worth.

Fort Worth is exceedingly proud of its schools and colleges. A public school building program involving the expenditure of more than four million dollars is now getting under way.

Southwestern Baptist Theological Seminary, one of the largest Theological schools in the South, attracts hundreds of students to the city and through its extension courses its great work is extended to hundreds of others.

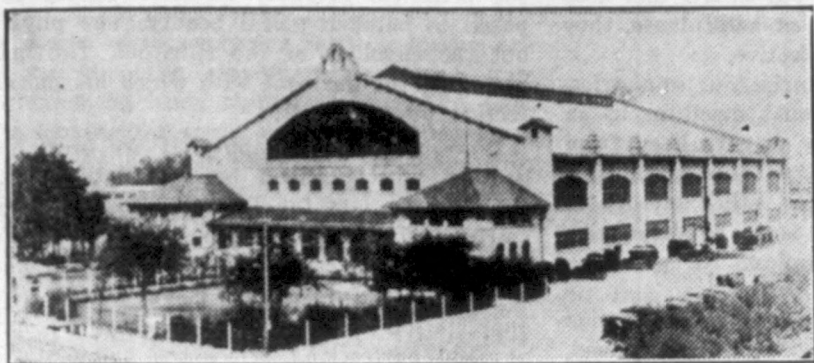
Texas Christian University has a large enrollment and a faculty of unusual ability. Texas Woman's College, in addition to the usual courses offered, has excellent courses in music and the fine arts.

There are 208 church buildings in Fort Worth representing 31 denominations. Many of them are housed in magnificent buildings and the large percentage of church goers among Fort Worth citizens is a distinct credit to the city.

Fort Worth is proud of its churches, its religious and charitable organizations. All of the religious organizations have strong churches representing the different faiths. Hundreds of churches and ministers with their organizations contribute to the great moral and spiritual interests of our city. It also is well supplied with hospitals, both denominational, private and city owned. Some of the most important hospitals in this section are located in Fort Worth. Abundant provision is made for the sick. The Southern Baptist Convention will be interested to know that the Baptists have a splendid hospital on Pennsylvania Avenue. This hospital will have a clinic and emergency room provided with nurses in connection with the Coliseum for the coming of the Southern Baptist Convention.

Fort Worth claims a model city government which is conducted under the Council-Manager Plan, the council being made up of outstanding business and professional men serving for purely nominal pay. Politics have been eliminated from the city government.

The friendly spirit of its people, its unexcelled transportation facilities and its fine hotels have combined to make Fort Worth one of the outstanding convention cities of the South. That convention visitors enjoy their stay in the city is attested by the fact that in many instances in recent years organizations holding their conventions in Fort Worth one year would return the next.



COLISEUM, FORT WORTH, MEETING PLACE OF THE CONVENTION

The Chamber of Commerce and the entire citizenship of Fort Worth feel greatly honored in the selection of their city as the meeting place of the Southern Baptist Convention and a most cordial welcome awaits the many thousands who are expected to attend.

—BR—

Rev. G. D. Lindenmayer, reared at Gloster and an alumnus of Mississippi College, is now at 700 New York St., Memphis, Tenn., and would be glad to take pastoral work in Mississippi. He took his Ph.D. at the University of Pennsylvania and has taught in some of our Baptist colleges.

Above: Travis Ave. Baptist Church.

Below: Broadway Baptist Church.



GROUP OF THOSE IN ATTENDANCE ON THE DIAMOND JUBILEE CELEBRATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

SOUTHERN SEMINARY'S DIAMOND JUBILEE AND ANNUAL CONFERENCE WEEK

By Don Norman

"Individuals grow old; a great Christian institution does not. An institution that has lived for seventy-five years might be thought of as growing old, but the impression left by this conference was one of vitality, and strength, and ever-renewed youth."

These words from one present at the Seventy-fifth Anniversary Conference of the Southern Baptist Theological Seminary, held in Louisville, March 5-9, express the sentiment, it is believed, of all those who enjoyed the privilege of spending that inspirational, practical, idea-packed week at the Beeches. Brought together during this week were the Gay Lectures, the Norton Lectures, Founders' Day, and the Seminary's Seventy-fifth Anniversary celebration, in addition to a number of conferences on vital subjects.

With a roster of speakers and conference leaders such as Dr. John MacNeill (president of the Baptist World Alliance), Dr. W. O. Carver, Dr. Carter Helm Jones, Dr. E. McNeill Poteat, Jr., Dr. W. T. Derieux, and Mr. J. N. Barnette—to say nothing of members of the Seminary faculty who participated—the conference could hardly have been other than the success it was. Dr. G. S. Dobbins, conference chairman, had planned a well-balanced "menu" and had the pleasure of seeing his efforts rewarded by a

program which proceeded without a hitch, from beginning to end.

Dr. MacNeill Speaks

Dr. John MacNeill, delivering a series of three lectures under the Gay Foundation, brought a challenging message on "Baptists in the Modern World." Naming as the greatest rivals to Christianity in the world today the "three new religions" of Humanism, Communism, and Nationalism, he discussed these topics on successive mornings.

Referring to Humanism as "a heresy more subtle" than "stark atheism," Dr. MacNeill said that its two major effects have been causing the modern world, first, to lose its sense of hope, and second, to lose its sense of destiny. "We must meet it," he declared, "with a new conception of God. We have drowned his voice in the roar of machines. We have obscured his face in the smoke of chimneys. We have stifled his breath in the tenements of the poor. We have smashed his altars in the cannonades of war."

Communism, Dr. MacNeill declared, is "in many ways the most challenging rival to our own Christian faith today." He named six qualities which place it in the category of religions: "It offers a complete philosophy of life; it demands absolute self-surrender from its followers; it has a doctrine of conversion, evangelizing zeal, a flaming sense of social justice, and a program for the future—an eschatological element." As Christians, he declared, we repudiate

its atheism, its method of violence, its tyranny of class, and its materialistic end; but we must likewise "recognize its elements of truth." Communism, he said "drives us to a re-thinking of the original message of the Gospel, and to all the implications of the original message of Jesus."

Basing his views on observations made in visits to Europe and the Orient in 1930, Dr. MacNeill said that "the new Nationalism undertakes not only to regulate commerce but culture; to prescribe not only the nation's tariff but its thinking; to overrule both its fisheries and its families; and to place its religion in the same category as its railways." He described at least three great Baptist doctrines which challenge this view: the Lordship of Christ, the doctrine of religious liberty, and the brotherhood of man. But, the speaker declared, "The spirit of Nationalism is not to be suppressed; rather it is to be reconciled with the wider interests of mankind."

Dr. MacNeill also spoke at the Crescent Hill Baptist Church each evening on "Raility in Religion." He brought an encouraging word as to the numerical growth of Baptists. During the last one hundred years our membership has increased 2,200%, as compared with the average for all other groups of 150%. At present our members throughout the world approximate 12,000,000.

Dr. Carver Gives Norton Lectures
Dr. W. Owen Carver, professor of Missions
(Continued on page 7)

Editorials

THE BRIDE'S TROUSSEAU

A bride usually has her picture made in her bridal outfit. It is a good thing to do. All her friends would like to know how she looks. A bride is probably the most beautiful thing in the world. Had you ever thought of the picture of the bride given us in the Bible. You are probably thinking of the description given in the twenty-first chapter of Revelation, and that is a beautiful picture in figurative language of the bride of Christ. But the picture that we now have in mind in that in Colossians 3:12-17.

Here is not so much a picture of the bride, but rather of the bride's trousseau. For after all does not the bride's outfit attract the most attention, and is it not about the most talked about part of the wedding?

The whole Bible is a revelation to us of the Bridegroom. "The testimony of Jesus is the spirit of prophecy," for the Book is primarily intended to reveal God to us, and Jesus is the fulness of the godhead bodily. His "garments" are sometimes described to us in the Scriptures. But it is the bridal outfit that is described to us in that paragraph in Colossians.

Notice above this paragraph the bride, the people of God, is told what to "put away," or put off. Our new clothes are not to be put on over the old ones. The old man is put away, and the old clothes must be discarded. These are mentioned piece by piece, as anger, wrath, malice, railing, shameful speaking, lying, etc. Then Paul says, "Put on therefore as God's elect, holy and beloved." There can be no doubt that he is speaking of the bride of Christ, whom he describes as "God's elect, holy and beloved." God has chosen or selected those who are to be identified with Him and to wear His name. They are "holy" because they belong to Him, and they are "beloved." He lavishes His love upon them. The old prophets of Israel had used this figure before.

Now notice what the Lord prescribes as the adornment of His beloved: a heart of compassion, kindness, lowliness, meekness, long-suffering, forbearance, love; peace in the heart, thankfulness, a rich endowment of knowledge of the word, expressed in practical and helpful wisdom, and in cheerful, grateful songs.

This is not unlike the adornment which Paul speaks of in I Tim. 2:9, "That the women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." And Peter (I Peter 3:3) says, "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel, but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." If you want to speak of the value of the trousseau, here is your chance.

Notice that the quiet virtues are here stressed in all three passages. This befits a bride: a tender heart, responsive to the needs of others, moved by the sight of suffering or privation; gentle in touch, considerate of the sensitiveness often present where need is great; kindly assisting and bringing relief to those who have had a poor chance in life. "Lowliness" recognizes our own station and weakness as the instruments of God's goodness. "Meekness" prevents our doing a kindness in an offensive way, but enables us to recognize that we are made of the same clay as others and subject to the same infirmities and misfortunes. "Long suffering and forbearing" enables us to continue our efforts at helpfulness in spite of the unworthiness or ingratitude of the recipient who would offend our sensibilities. "Forgiving" will be necessary where we may have been wronged. Notice that Paul says, "Above all these things put on love." If

the love of Christ is not in our hearts and does not dominate all our efforts at helpfulness, they will not last long, nor be effective.

Two things should characterize our ministries. First the word of Christ must dwell in us in all wisdom. This is the only way to keep from making blunders in our efforts to do good. How full of blunders we are! The other quality is cheerfulness. Notice that it is to be done with singing. No superiority complex! No grudging in our ministry!

The last thing which is said here about this bride is: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." The bride takes the name of her husband. Henceforth she does everything in His name.

THE BEAUTY OF THE LORD

To use the language of the intellectuals, beauty is both objective and subjective. To use the language of the street there must be something beautiful in that which we see or hear; and there must be the ability to see or hear the thing that is beautiful. We can see outside of us only something of what we have inside of us. The ability to see and appreciate the beautiful, what is called the aesthetic sense, is a necessity if there is to be any such thing as the beautiful so far as we are concerned.

And while we are in this neighborhood it is just as well to say that all of us need to cultivate the sense of the beautiful, for our own sakes and for the sake of others. The joy of life consists largely in appreciation of the beautiful. Without this we are hardly more than mere animals. Indeed there are indications that some animals have some sense of the beautiful. The man or woman who puts a low value on what is beautiful is doing great harm to his own soul.

In most people, if not in all, the aesthetic sense is inborn. But in all of us it needs constant cultivation. The highest sense of beauty comes always from cultivation. We need to observe the beautiful all around us, so that it does not become commonplace and fail to impress us. The soul needs to drink it in so that we become like that which we see and admire. We are sure to become like that which we constantly see and most admire, whether this be good or bad, uplifting or degrading. We must take time and give attention and care to this sort of thing. That is it is not merely physical contact with the beautiful but mental and spiritual appreciation of it that will eventually transfigure our own minds.

We may be so familiar with the sunrise and sunset that they cease to impress us. We may look so little at the many-colored clouds by day or the starry heavens by night that we are not lifted from our groveling earthly state of mind. There are beautiful things all around us, above us, beneath us, if we only have eyes to see. God has given us eyes to see if we will only make use of them. God rebuke us if we think we haven't time in which to do it.

Of course the beauties of nature are a reflection and an echo of the character and voice of God. When John saw the Lord on his throne (Revelation 4:6) there was "before the throne, as it were, a sea of glass like unto crystal," which served as nature's mirror to reflect the glory of God. The four living creatures are nature's response to the revelation of God. The whole earth is full of His glory. It is difficult to conceive how one can see the moving clouds with their shifting color schemes, or hear the voice of birds, without lifting his own soul in adoration to God, and his own voice in praise of his beauty and glory. All things visible and vocal in nature tell us something of the beauty of the Lord.

But this is but the vestibule in the temple of His beauty. These are but physical indications of his moral perfections. For when the Psalmist (27:4) speaks of the beauty of the Lord, he has in mind of course the beauty of his character. A beautiful exterior is supposed to invite us to

the beautiful interior. Physical beauty is supposed to betoken moral beauty. The physical is but the envelope of the spiritual. The material beauty is the garment with which his moral perfection adorns itself.

It would be a calamity if we were so engrossed with physical beauty that we had no appreciation left for that which is inward and spiritual. That which is outward and physical is temporary and vanishing. That which is spiritual is eternal and priceless. Have we as keen an appreciation of moral perfection as we have of physical perfection? Does the manifestation of beautiful traits of character give us the same sense of pleasure as the possession of physical beauty? There is such a thing as behaving beautifully. True is the old saying, "Handsome is as handsome does." The mother who says to her little child, "Be a pretty girl" is developing a sense of beauty.

Now reverently let us think of our Father God as the embodiment of moral beauty. His attributes, revealed to us in the Bible, in Jesus Christ our Lord, in His daily dealing with us are the highest embodiment and exhibition of beauty. Pity the woman who can go into raptures over a beautiful dress, who is unmoved by the vision of God's love and His tenderness in dealing with us. Is it possible for a man to admire the physical perfection of a saddle horse, and is not incited to admiration over the kindness and compassion of our Lord as He tells of the "good Samaritan," or speaks the words of forgiveness to a sinful woman, or to the paralytic on his pallet? Can one look upon the sun-crowned hills radiant in emerald, or the snow-sheeted mountains in glistening white, and not be moved by the vision of the infinite holiness of God, before whom the angels veil their faces and their feet as they cry one to another, saying "Holy, Holy, Holy, is the Lord of Hosts; the whole earth is filled with His glory."

May we too learn to say with David, "One thing have I asked of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple."

WHEN LEADERS LEAD

"History is philosophy teaching by example" has come to be a proverb embodying a great truth. The Bible is history divinely interpreted. The things written aforetime were certainly for our instruction, and we do well to give heed as unto a lamp shining in a dark place. There are lots of dark places and we are often and much in need of a lamp. We are in a period now which may be properly described as "murky" or "dark" and we had better take along a lamp of Scripture with us.

In many respects the times described in the book of Judges are very similar to our own, both as to local, national and world-wide conditions. "There was no king in Israel but every man did that which was right in his own eyes." Kings have proved their general worthlessness and inefficiency. We have to go through a period of disintegration and re-integration. Kings and captains depart. But there is never a time and will never be a time when we do not need leaders. When the Bourbons fail then comes Napoleon. When weakness shows up in parliaments or congress then comes Roosevelt. When Romanoffs become weaklings then come Lenin and Stalin, up from the common herd. When Hapsburgs flee comes Dolfuss. When Hohenzollerns weaken then comes Hitler. Page Mussolini, Gemal Pasha et id omne genus.

What we are saying here is that we can get along without kings, but we can never get anywhere without leaders. Leaders do not commonly inherit office, they come up out of the common people. This applies to good and bad alike. "I stood upon the sand of the sea and saw a beast rise up out of the sea." Leaders are generally "Seaborn," that is they come up out of the flux and uncertainty and turbulence

of the troubled times. The earth and the sea are in travail when a leader is born.

The world is in confusion until a leader appears, and then the people are ready to follow him whether he leads right or wrong. The people are looking for somebody to lead. Not somebody to make a noise and claim authority. But somebody who knows what ought to be done, and how to get it done. Democracies are dependent on leadership, upon leadership that is sane and unselfish, which has wisdom that is "first pure," that is free from self-seeking, that truly seeks the good of others, of the masses, the common good. Baptists have been the best exponents of democracy. We have long been blessed with good leadership. We have had in every generation men who were acknowledged as leaders because they loved the people and sought their good.

Most of us have little to do with leading great hosts. But God has chosen men to be leaders in their communities and churches. The pastor is God's chosen leader. But there is need of a strong word of caution here. The pastor is a leader and not a driver. He must go before the flock. He must show them the way. He is to be an example, or ensample. He points the way to the greatest service, and shows the way. He can hold back the people from great advance movements, by simply doing nothing and saying nothing. In times of great denominational crises, which is another name for opportunity, he can lead his people into sacrificial service, or he can stifle the fires of devotion. Most pastors are probably tired of being reminded that they are the keys to every situation. And yet all of us know that a pastor can make any good enterprise successful in his church, or he may smother it. Here is an awful responsibility.

We were led to all this by reading the beginning of the Song of Deborah, as translated in the American Standard Version: "For that the leaders took the lead in Israel; for that the people offered themselves willingly, bless ye Jehovah!" The way out of confusion is by leadership. The way to rally the people to where they offer themselves willingly is the lifting up the standard of leadership. Here is need and opportunity for accomplishment, when the leaders lead.

—BR—

WOMAN'S MISSIONARY UNION

—O—

(Continued from page 8)

must be born again." God is adding to the churches many who believe.

Besides the Sunday and Wednesday meetings, this church and many others, meet every night of every week in the year for Bible study and prayer. Never before have our people been so hungry for HIS WORD.

This week we are in a little mountain town. The church is packed at each service; the people are warm-hearted and earnest. God is working deeply in many hearts. They want clean open channels so as not to hinder His work.

It was in this church that grandmother Kiao 73 years of age, who had not walked in 28 years was, in answer to prayer, instantly healed. For two years she bore witness to His healing and saving power. A few months ago our Father called her HOME.

We do praise our Father for what He is doing in our midst. Do pray with us that the revival which has been on for three full years may continue on and on and that yet many souls may be saved. Hundreds have been saved, yet the millions still bow down to wood and stone. We need prayer help.

God willing I hope to go home to see you next summer. My heart warms at the thought of seeing you again and that within a year.

Lovingly, your missionary,

Pearl Caldwell.

—BR—

Did you ever see a man with a comeback like that of Dr. W. D. Powell? He is now recovering satisfactorily after an attack of pneumonia. He is temporarily at Opelika, Ala.

CONQUERING POWER

William James Robinson

—O—

Who has not felt himself some time face to face with an impassable barrier? Life is beset by hindrances. It matters not how laudable one's ambitions may be nor how noble his purposes, the ever present hindrance looms up. Barriers are often no more than testing experiences to see if we are worthy to succeed. In that case the noble soul will make them stepping stones leading to success. Some times they are only myths in our hearts and minds. Misunderstandings, unwillingness to be informed, are among the most formidable barriers to be overcome in Christian service.

Our attitude, as Christians, toward our problems is our greatest hindrance, or our greatest asset. "Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we" (Num. 13:30, 31). A small minority—two out of twelve—said, "We are well able to overcome the people." The problem with them was in their own hearts—their attitude. The majority—ten to two—did not know. God and one is a majority; and make an invincible host. Where God is there is both right and might. One of Mr. Lincoln's advisers once said to him: "I wish we knew God was on our side." Mr. Lincoln replied: "I wish I knew we were on God's side." In our struggle as Baptists carrying on His work we know He is on the side of "Witnessing to the uttermost parts of the earth."

Our supreme task is making and training disciples. We must never allow anything to hinder us in this. But we have debts and other financial problems that are sorely trying us. Our debts, to some of us, at times, seem insuperable, but the problem is one of attitude, and nothing more. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). The work of evangelism, our primary task, and the problem of our debts are burdens or joys according to our attitude toward them. I shall write at this time particularly of our debts.

We are well able to pay them when our hearts are right regarding them. No heart is right toward any problem till it first loves God supremely. The task of Baptist leadership is to turn the hearts of our people back to loving God. Every great achievement of an individual, or group, recorded in the Bible, is an achievement of an individual or group that loved God. Love for God is the supreme command. It takes precedence over all others. As a matter of fact all others are only details working out its various ramifications. There can be no stream without a source; and the greatness of the source determines the greatness of the stream. Great love for God issues in great service for Him. The converse is true.

The right attitude toward God gives us the right attitude toward our fellowmen and material things. When we love God supremely we will recognize His ownership and our stewardship. This will make us able to pay all of our debts in a very short time. It will lead us to love our neighbors as we love ourselves. That will result in an earnest effort to win them to Jesus as both Savior and Lord. Love is never static. Its very nature is to do things. The man who truly loves his wife and children spends much time devising ways and means of serving their best interests. The apparent degree of service will fluctuate with their needs. Emergencies will call for heroic service and he gives it gladly.

Consider this: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). "For ye are bought with a price." And what a price! Unspeakable, unthinkable, infinite! In our con-

version we ratified this purchase.

A woman was once taking subscriptions for some good cause. She handed a card to a Scotchman with the words "Give till it hurts." He burst into tears as soon as he read it. She was surprised and instantly said: "I am sorry, I did not mean to offend you!" To which he replied: "Nay, nay, no offence, the very thought of giving hurts." That is true today of many people who profess to be saved by God's "unspeakable gift."

We must strive to have the hearts of our people right toward God, and themselves and the rest of humanity. Many think because they are in debt, or have lost money, they are released from supporting their churches. This is an error closely akin to "covetousness which is idolatry." This is the bond that binds our debts on us and is closing many churches, crippling others and hindering our missionary work. The amount we shall give is determined by our income regardless of our debts or expenses. The Lord required the widow to feed the prophet before she or her son ate. She obeyed, and a scant last meal was multiplied into ample for the three till abundant harvests come. What if she had disobeyed?

"Keep thy heart with all diligence; for out of it are the issues of life." The heart was created to love and serve God. Right love makes a happy soul and renders great service. Men who do not love God fall into all manner of snares. The ones who do love him walk in paths of righteousness.

Our debts are not our great problem; but our attitude toward them is. Deep sincere love for God will soon melt them into nothingness.

Kansas City, Mo.

—BR—

MESSENGERS TO SOUTHERN BAPTIST CONVENTION

By Austin Crouch

—O—

Article III of the Constitution of the Southern Baptist Convention concerning messengers reads as follows:

"The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers."

Each messenger to the Convention must be duly appointed by his church and his appointment certified to by an official of his church, preferably the moderator or clerk.

An Enrollment Card for messengers containing the form of certification of election by the church has been provided by the Executive Committee of the Southern Baptist Convention. These Enrollment Cards can be obtained from your State Mission Secretary. It will be well for each pastor to write to his State Mission Secretary for as many enrollment cards as his church will be entitled to have messengers.

A messenger to the Convention should take his enrollment card to Fort Worth and present it in person at the registration office in the Coliseum. Upon registering a badge will be given him which will entitle him to a seat and vote in the Convention.

Special Notice

If for any reason a messenger is unable to secure in advance an Enrollment Card then he should ask for a letter from his church certifying to his election and present the letter at the registration office at Fort Worth. This letter will entitle him to be enrolled as a member of the Convention.

—BR—

Premier Doumergue, former president of France, is said to be a Protestant.

TEN MINUTE SERMON

FISHERS OF MEN

Matt. 4:19

S. J. Rhodes

Sermon preached at Pastors' Conference, First Baptist Church, Laurel, Nov. 27, 1933.

"And he said unto them follow me and I will make you fishers of men."

INTRODUCTION

Most preachers are fond of fishing and most of them like to tell of their experiences, and some of them sound quite fishy. But it may not be an accident that we like to fish for recreation. God may be teaching us a great lesson in the glorious task of catching men for Christ. When Jesus called these men from their fishing business, He called them to give much of their time to being soul-winners. And this is the big thing He has called His disciples to do in every age.

It is easy for us to get so busy doing other things in connection with our work, that we fail to do the main thing. If we should give as much time to fishing as we do to digging bait—making sermons—we might be more successful in catching men for God. This is a call to the greatest task in life. It is a permanent call. It is a separating call.

If we are to be successful in fishing for men:

I. WE MUST KNOW THE VALUE OF FISH.

Many of the fish that may be caught from the lakes and streams are of no value as food. But when we go out to fish for men we are to realize that all of them are valuable. Jesus taught that even one soul is worth more than the whole world. God the Father knowing the value of men, gave His own Son to die for them. Christ the Son, knowing the worth of souls gave His own life for them. How much value have we placed on the souls of men in our community?

II. WE MUST FISH WHERE THE FISH ARE.

All other things being equal, the best place to catch fish is in the "baited hole." The church should be the baited hole, but in so many instances there is no bait, or if there is any it is so very unattractive that the fish are not there. I went out with a fishing party on the coast some years ago, and after fishing for several hours, and catching nothing, we asked a native why we were not catching fish. He told us there were no fish there. They had gone out earlier in the day with the tide. Many of the men we should reach have gone with the tide, and if we win them, we must get out among them.

III. WE MUST HAVE THE RIGHT KIND OF BAIT.

Ethics, reformation, current events and magazine preaching is not the right kind of bait to use in fishing for men. We will not catch fish unless we have the bait that will attract them. The same is true in catching men. There is only one kind of bait that can be used effectively in fishing for men, and that is the gospel of Jesus Christ. "It is the power of God unto salvation," and it is the only "power of God unto salvation." The Bible is the bait-container, and there is never any danger of the supply running low, but we will have to do some "digging" to have the supply where it can be used.

IV. WE MUST KNOW THE ART OF LAND-ING THEM.

While out in a boat with some friends in the Gulf one day, we saw a man catch a 90 pound Silver King. It was a thrilling scene! The big fish fought against being landed, but the fisherman used patience and skill, and thirty minutes after he had hooked him, he had him safe on the shore where we all gathered to see his catch. It is an easy matter to become discouraged in soul-winning. The natural man will fight back. We need to exercise much patience and

skill. It may take a long time: days, weeks, months and even years to bring some of them safely to land. Some of them are rebellious, some want feelings, and many other obstacles will arise that will make it necessary for us to have great patience, and do much praying. I have never let go when there was a big fish on one end of the line, and I was on the other end. No matter how he might fight, I never gave up until he was either landed or had gotten off the line, and I knew it was impossible to get him. But I am afraid that in trying to win men to the Lord Jesus I have turned loose too soon and let go, when if I had been more patient, he might have been landed. At times we hear of the fishermen who let the biggest ones get loose. There may be more truth in this than we are inclined to believe. You cannot expect to land a ten pound bass with a sun perch tackle. Many a time when we go fishing for men, our tackle is entirely too light.

V. THE MOST DESIRABLE RESULTS COME FROM HAND FISHING.

You may drag a net through a mud hole and catch all kinds of things that live in the water, but in your catch, you will have very few good fish. Many of our high-pressure evangelistic efforts have brought into our churches people who give no evidence of being saved. But where we have gone out to win them one by one as the Lord did, we have them who give evidence that they are born of the Spirit of God.

VI. THE FISHERMAN MUST NOT BE SEEN BY THE FISH.

I walked up to a hole in a lake and threw my hook in trying to catch some bream, but did not catch them. They had been there, but when I walked up, I made so much noise, that they saw me and were frightened away. I wonder if I have not done this same thing at times when I have tried to catch men for Christ. Spectacular preaching and teaching has not been the method that God has blessed in the saving of souls. Many a would-be soul-winner has made so much fuss about himself, and has done so many things that have attracted men to himself, that the ones whom he should catch, have either become frightened or disgusted and left.

I went to another hole on this same lake where I knew there should be some bream, but this time I did not make so much noise, and was very careful to keep out of sight. This time I hid behind a tree, and in a short time had caught a fine string of nice blue bream. If I am to catch men for Christ, I must hide behind a tree, and that tree must be the one on which my Lord and Saviour died. Then when they are able to see my Christ, it will make no difference whether I am seen or known or not. I cannot save a single soul, but it is my part to hold up to them Christ and Him crucified, and then more of them will believe in Him.

CONCLUSION.

To learn to catch fish, it is best for us to take lessons from one who knows how. What little knowledge I have about fishing, has come to me from some one who was a better fisherman than I, also by patient practice. If I were going into the fishing business for a living, I think I would employ an experienced fisherman to teach me. Jesus said "FOLLOW ME AND I WILL MAKE YOU FISHERS OF MEN." We are to follow Him:

1. IN PRACTICE.

The fisherman who goes to sleep on the banks of the creek when he should be fishing, is not apt to bring home any meat from the waters. The Christian who does not work at the task of trying to win men, will not win them. Jesus was at all times looking for an opportunity to win some one.

2. IN DOCTRINE.

There was never any compromise in the teachings of Jesus. He taught men that they must repent, that they must be born again, that they must believe in Him as their Saviour. He did not allow Himself to be embarrassed by the presence of those who might not believe as He did.

3. IN SACRIFICE.

Jesus was never too tired, too hungry, nor too sleepy to tell men the great good news of the Gospel. If we would be soul-winners like Jesus, we must be willing to pay the price even though it may be hard.

May God put the spirit of evangelism into the hearts of His disciples, and send us out to catch men for Christ.

—BR—

THE RETURN OF JESUS

L. D. POSEY

—O—

With the words of Jesus recorded in Matt. 24:4-12; Luke 17:26-30; 21:25-26; the words of Paul, recorded in I Tim. 4:1-3; II Tim. 3:1-5, 13; 4:1-4; the words of Peter, recorded in II Peter 2:1-22; 3:1-4; and with the sufferings of the Jews as foretold by all the prophets beginning with Moses, and which are definitely revealed as Jacob's trouble in Jer. 30:1-9, and at the regathering of the Jews from all the nations for the setting up of Christ's kingdom, and recorded in Isaiah 11:10-14; with these and the multitudes of other Bible teachings to the same effect, being fulfilled before our eyes, it is certainly time for "our leaders" to lay aside their prejudices, preconceived opinions and mis-interpretations of the plain teachings of the Bible, and tell the world of the solemn fact that we are in the closing years of the gospel age, and do all that lies in their power to carry out the Great Commission of Jesus, and preach the gospel as speedily as possible to the perishing millions of lost souls.

We hear and read much about "bringing in the kingdom," "building up the kingdom," and "extending the kingdom," as if the kingdom of Christ, or the kingdom of heaven was already here; and thus the opinion is being created in the minds of those who do not study the Bible for themselves, but blindly follow their blind guides, that the kingdom of Christ, or kingdom of heaven and New Testament churches are one and the same thing. Christ did not set up His kingdom when He was here in the world, but on the contrary He gave the parable recorded in Luke 19:11-27, for the express purpose of showing that there would be a long period of time between the then present and His return to set up His kingdom. Notice please, that He, the nobleman of the parable, did not receive His kingdom from His servants, but from another source. And when He did receive it, He came and brought His servants to an accounting of their stewardship. In the light of the Bible, the idea of Christians "building up a kingdom," and then presenting it to Jesus, is too silly to merit consideration.

Dan. 2:40-45, and 7:9-14, tell exactly when and how Christ's kingdom will be set up. Everybody that knows anything of history, knows that the Roman Empire, one of the four empires of Nebuchadnezzar's dream and Daniel's vision, was not broken up into ten divisions when Jesus was here; that He did not sit on anybody's throne, nor rule the world with a rod of iron. But they say, "His was a spiritual kingdom," and whether they mean it or not, they create the impression that New Testament churches constitute that kingdom, of which there is not one single scriptural teaching either in the Old or New Testament. Furthermore, to take that position is to flatly contradict the hundreds of promises and prophecies to and with regard to the Jews. If God has broken His covenant with His chosen people, then what assurance have we that He will keep His promise to us? Still further: the New Testament age was not known to the prophets after the ascension of Christ and the coming of the Holy Spirit; hence, there is

no prophetic promise of the triumph of the gospel. For anybody to claim that the New Testament teaches that the gospel will succeed to the point of having a righteous world, is to advertise their ignorance of its real teachings. But if the gospel triumphs to the overthrow of Satan, then the first gospel promise in the Bible is not true. Gen. 3:15. If the gospel triumphs then Satan will be bound by the Holy Spirit, whereas the promise is, "the seed of the woman shall bruise the serpent's head." Christ must come back in person and bind Satan.

That Daniel's seventieth week is yet to be fulfilled with the Jews in Palestine, and for which they are now gathering by the thousands, after which Jesus will return and set up His kingdom, the kingdom of heaven, and rule the world for a thousand years, there can be no doubt, man-made theories to the contrary notwithstanding. That world conditions are now ripe for that event cannot be questioned, as all who are not wilfully blinded must see; therefore, if the people of the world are to hear the gospel before this age of grace closes, every man of us should be proclaiming it in season and out of season, instead of frittering away time and money on programs and mutual admiration contests.

Yours for a correct Bible interpretation,

L. D. Posey.

—BR—

SOUTHERN SEMINARY'S DIAMOND JUBILEE AND ANNUAL CONFERENCE WEEK

—O—

(Continued from page 3)

and Comparative Religion in the Seminary, delivered the Norton Lectures this year, on the subject, "Recovery of the Spirit in Current Thought." Under the terms of the Norton Foundation, these lectures have to deal with some phase of the relation of religion to science or philosophy. To this field of thought Dr. Carver made a real contribution. From the subjects of the four lectures, given on successive mornings, the scope of the field can be seen: "The Return of the Spirit," "Man Finding Himself in a Scientific World," "Gaining Truth and Reality," and "Recognizing God."

In his lecture on "Gaining Truth and Reality," Dr. Carver offered a new interpretation of the nature of reality in the two fields—i.e., the fields of nature and of the supernatural. In a word, he proposed to treat the entire physical universe as instrumentally real, while the universe of the spirit constitutes a realm of ends and so provides a final reality.

"There is happily new ground for optimism in contemplating the new temple of the thought world," Dr. Carver declared, "but an optimism rooting itself in a profounder world view now in the making than has been envisioned among men since the days of Paul and John and Jesus."

Dr. E. McNeill Poteat, Jr., of Raleigh, N. C., led the conference group for four days in a consideration of "The Minister Meeting Modern Demands." The themes used were "The Minister Looks at His World," "The World Looks at the Minister," "The Minister Fitting into His World," and "The Minister's Resources for meeting His Obligations." Over against "a growing loss of authority of the ministry in secular fields," Dr. Poteat listed the encouraging outlook of the minister's resources. These he enumerated as "the situation in the world today, with the minds of men united as never before on the evils we face; the state of philosophy today—the breakdown of nineteenth century mechanism and Humanism, which has given rise to the vital assertion of a new Christian philosophy; and the realization as never before of Jesus Christ as the moral ideal."

Mr. J. N. Barnette, of Nashville, Tenn., led two particularly helpful series of conferences, "The Work of the District Association" in the morning, and "The Sunday School Association" in the afternoon. The first of these was sponsored by Dr. C. M. Thompson, secretary of Kentucky Mission Board, and is being used as a

basis for the reorganization of Kentucky district associational work.

Seventy-fifth Anniversary Celebration

The features connected with the celebration of the Seminary's seventy-fifth anniversary gave added attractiveness to the program this year. With Dr. Carter Helm Jones, of Murfreesboro, Tennessee, speaking Monday night on "The Seminary and the Kingdom of God," and with Dr. John R. Sampey and Dr. W. T. Derieux, of Columbus, S. C., sounding a high note in their Founders' Day addresses Friday morning, this phase of the conference was as inspirational as it was information-bringing. Every night, except Wednesday, one of the Seminary professors gave a twenty-minute talk on some phase of the school's contribution. On Wednesday night a pageant, "Golden Yesterdays," depicting highlights in the Seminary's history, was presented.

Dr. Jones, an alumnus of the class of 1885, interspersed his address with personal reminiscences which shed light on the history of the Seminary. He praised the founders of the institution—Drs. Boyce, Broadus, Manly, and Williams—who, "all four of them university-trained men, determined to democratize the aristocracy of theological training, for Baptists at least, by placing a seminary education within reach of the average man. They were pioneers in this venture."

The significance of the Seminary's contribution to Baptist and world life was brought home in the anniversary address given each evening by Seminary professors. Dr. Frank M. Powell spoke Monday on "The Place of the Seminary in Southern Baptist History"; Dr. J. B. Weather- spoon, Tuesday, on "The Seminary's Contribution to Preaching"; Dr. Harold W. Tribble, Thursday, on "The Seminary's Contribution to Doctrinal Stamina"; and Dr. A. T. Robertson, Friday, on "The Seminary's Contribution to Denominational Solidarity."

It is fitting that a word of special appreciation be given here to Mrs. J. L. Stone, who wrote and directed the historical pageant, "Golden Yesterdays," presented Wednesday evening. Mrs. Stone is the wife of a Seminary graduate, and the cast was composed of Seminary men and W. M. U. Training School girls. Dr. MacNeill, in beginning his address immediately upon the close of the pageant, said, "If I had my way about the program tonight, I would send you home right now, with that message ringing in your ears."

The climax of the anniversary celebration came Friday morning in Dr. Sampey's great appreciation of Dr. James P. Boyce, founder of the Seminary. While giving due credit to Dr. Boyce's associates, Drs. Broadus, Manly, and Williams, Dr. Sampey pointed to the business acumen of the Seminary's founder as "a strong factor in building the financial resources of the institution." Dr. Sampey mentioned the fact that Dr. Boyce several times turned down offers to become president of various business institutions at salaries ranging from \$7,000 to \$12,000 a year. "He did not live to see much of the school's growth, insofar as buildings and equipment were concerned," the speaker declared, "because he hired brains instead of brick. But he did live to see the ideals he cherished for the Seminary firmly rooted." This noble character delineation, together with Dr. Derieux's address dealing with the several professors under whom he studied, brought the anniversary celebration to a fitting and stirring climax.

—BR—

Look for the program in this issue of the Conference on Baptist Church Music to be held at Baptist Bible Institute April 19-20.

Pastor Henry Rushing rejoices in the good congregations at Longtown in Panola County, and in the fact that the church has already given this year as much as they did all of last year. At Salem Church, Tate County, the church long without services is being revived and all are hopeful. He says a "pounding" helps the pastor and people mightily.

BOOKS

—O—

His Last Thursday by J. S. Kirtley, D.D., is a sympathetic interpretation of the account of Jesus' last day before His crucifixion, as given to us in the Gospels. This book is possible only from a man who has lived in touch with the Master for a good many years, one who has found joy and inspiration in the study of the Bible and preaching its truths. Dr. Kirtley has given us a revealing and devotional study of the words and conduct of Jesus as He neared the cross. The book appears at the season when many are seeking to deepen their spiritual life and will be helpful reading at any season. It is published by the Judson Press. Price \$1.00.

—O—

Kidnaping the Constitution, by Mrs. Lucy W. Peabody. Publishers, N. A. Lindsey & Co., Inc., Marblehead, Mass.

This book, with its 110 pages of clear type, is a remarkable production. It is a protest against the nullification of the Constitution of the United States by the Seventy-third Congress through the passage of the beer bill and the repeal of the Eighteenth Amendment, effected through illegal conventions. The first two chapters deal with the history of the Constitution, and the causes which brought it into being. The issues which the author lists as then current have a strangely modern sound, containing such as Muscle Shoals, Payment of Soldiers' Bonus disputed by Congress, United States Banks and Public Credit, Party Politics. She discusses the attitude of George Washington and his statesmen toward these issues and toward the Constitution as the Supreme Law of the land. The chapters following are concerned with the national events of the past ten months, culminating in the passage of the Beer Bill, and the repudiation a little later, on Dec. 5, 1933, of our nation's fundamental law.

The author of this book is a woman of the highest social position and family heritage, of fine cultural environment, and deep personal religious conviction. With confidence and calmness, she states facts and authorities, and at the close, with equal calmness and high courage, shows the illegality of the process which has put our Union under the very form of States' Rights which our Constitution forbids.

This book is an authoritative account, fearless and outspoken, of the political issues of the past troubled year, given by one who was among the spectators at our National Capitol.

Julia T. Lipsey.

—BR—

The laugh will be on Postmaster General Farley if he gets out a postage stamp commemorating the charter of the colony of Maryland as the beginning of religious liberty in America. Roger Williams got the start of Baltimore by thirteen years and enunciated the principle of absolute religious liberty in Rhode Island, a principle to which Lord Baltimore would never have subscribed.

Our Baptist people were shocked a few days since in reading the morning paper to see that the brick building used by the Mississippi Woman's College at Hattiesburg for a dining room and kitchen had been destroyed by fire in the early morning of Sunday. It was a comparatively new two-story building, erected at the same time as the two new brick dormitories. It also contained the heating plant. No one was injured in the fire, but some of the girls lost their belongings. These we understand were young women who had recently been enabled to go to college by the federal government's assistance. It would be a gracious thing for friends to help them replace their losses. We learn that friends of the college in Hattiesburg have been generous in helping to provide accommodations for those who have been temporarily inconvenienced. A fire on the campus of the college a few years ago made way for the erection of new buildings and enlarged accommodations. We hope this misfortune may bring them no permanent losses.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

OUR PRAYER CALENDAR

Pray every day for our State W. M. U.
Convention, April 3-5.

23—FRIDAY

For Miss Mary Kelly, worker among foreigners, Christopher, Ill.

If any man love God, the same is known by Him.—I Cor. 8:3.

24—SATURDAY

For Miss Agnes Graham, Colegio Bautista, Temuco, Chile.

My covenant will I not break.—Psa. 89:34.

25—SUNDAY

For a great spiritual awakening in our own country.

Renew a right spirit within me.—Psa. 51:10.

26—MONDAY

For Rev. and Mrs. B. W. Orrick, evangelistic work, Montevideo, Uruguay.

It is good for me to draw near to God.—Psa. 73:28.

27—TUESDAY

For annual sessions of W. M. U. of Alabama, Birmingham, and W. M. U. of Virginia, Roanoke, March 27-29.

This Gospel of the Kingdom shall be preached in the whole world.—Matt. 24:14.

28—WEDNESDAY

For Rev. and Mrs. J. E. Davis, Mexican Publishing House, El Paso, Texas.

The path of the upright is made a highway.—Prov. 15:19.

29—THURSDAY

For annual sessions of W. M. U. of Illinois, Harrisburg, March 29-30, and for the Argentina-Uruguay W. M. U.

Many nations shall join themselves to Jehovah.—Zech. 2:11.

30—FRIDAY

For Miss Naomi Schell, Good Will Center, Tobata, Japan.

O taste and see that Jehovah is good.

—Psa. 34:8.

31—SATURDAY

For Rev. and Mrs. J. R. Allen (on furlough), evangelistic work, Bello Horizonte, Brazil.

Jehovah is the portion of my inheritance and my cup.—Psa. 16:5.

†Attended W. M. U. Training School.

Read carefully the following paragraph taken from the editorial page of Royal Service by Mrs. W. F. Armstrong on the Mid-Year Meeting:

Another action, reached after thorough discussion and with unusual unanimity of thought, is being recommended to the May annual meeting that the W. M. U. meet biennially, the next meeting—(after the approaching one in Fort Worth)—to be held in October 1936. It was the consensus of opinion that meetings held every two years could be made times of high inspiration, that in the intervening years more help could be brought to the state W. M. U. annual meetings, that large savings of money could be effected, thus augmenting the work of denominational missions at home and abroad. The spirit with which the suggestion was received in the committee, the union of thought concerning it and its final adoption for recommendation to the W. M. U. annual meeting in Fort Worth lead us to commend it for your thoughtful, prayerful consideration and your vote as delegates according to the leading of the Spirit in your hearts.

YOUNG PEOPLE'S COLUMN

The State Stewardship contest was held in Jackson, Saturday, March 17th. The following splendid contestants entered the contest as representatives from their respective districts:

Sunbeams:

Mildred Mitchell, Durant, Lillian York, Grenada; Dorothy Dilliard Tupelo; Betty Gean McLain, West Point, second place winner; Tommie Keen, Meridian; Bert Vance, Jr., Petal, first place winner; Utah Homes, Tylertown.

Carolyn Campbell, Canton; Mary Cleland, Sardis, second place winner; Elizabeth Weddle, West Point; Eloise Dudley, Scooba; Mary Lee Love, Hattiesburg; Betty Lou Scott, Tylertown, first place winner.

Junior Royal Ambassadors:

Edward Leach, Lexington; James Oren Thomas, Merigold, first place winner; Donald Moore, Sardis, second place winner; Joe Skinner, Tupelo; Wallace Brown, Daleville; Marvin Dale Smith, Richton; Joe Crawford, McComb.

Intermediate Girls Auxiliary:

Gene Smith, Star; Rivers Perkins, Como; Annie McLain, Tupelo, first place winner; Lucile Lauderdale, Ackerman; Doris Webb, Forest; Marguerite Kerr, Hattiesburg; Edith Scott, Tylertown, second place winner.

Intermediate Royal Ambassadors:

Sidney Ragland, Brandon, first place winner; Dewey Gossett, Greenville; Dudley Carr, Tupelo; James Quinnelly, Meridian, second place winner; Grady Cathon, Richton; George Purvis, New Hebron.

Young Women's Auxiliary:

Catherine Weeks, Durant; Anna Rita Jones, Hollondale, 1st place; winner Mattie Mae Adams, Grenada; Martha McAlister, Tupelo; Elaine Coleman, West Point; Myrtle E. Hays, Haryerville, 2nd place winner; Lessie Alethia Felder, Gulfport; Eugenia Alridge, Fayette.

There was the finest spirit of sportsmanship displayed that I have ever seen. The judges reported that the contestants were very evenly matched and that it was very hard to determine winners.

We hope to get the opinion of our women attending State Convention at Gulfport on the above proposed change. Therefore think it through carefully.

—o—

The Blackstone Hotel, Ft. Worth, has been chosen as W. M. U. Headquarters during Southern Baptist Convention in May.

The first session of W. M. U. Convention at Ft. Worth will open Monday evening, May 14th and will close at noon Wednesday, May 16th.

—o—

All interested in Mission Study will be glad to know that the entire conference period Wednesday morning of Convention will be given to Miss Inabell Coleman to outline the plans for teaching "Seedtime and Harvest." One of our greatest needs is to develop a better and more efficient group of Mission Study teachers.

For almost a year now the Baptist women of our church and other coast churches have been looking forward with enthusiastic anticipation to the State W. M. U. Convention meeting with us April 3-5.

With joyful hearts we are working busily in preparation for your coming to have all arrangements complete in every detail before the opening session.

We are anxiously and eagerly awaiting the time to extend our hand and say, "Welcome to you."

We hope to have the pleasure of greeting delegates from each W. M. U. of the State, for we desire, above all things, that this Convention prove a help and a blessing to all parts of the State.

From the moment you arrive to the time of your going, whether you be delegate or visitor, we shall be happy to do everything possible to make your stay in our midst both profitable and enjoyable and we sincerely trust you shall feel our welcome is indeed "Heaped up, pressed down and running over."

Mrs. J. H. Mathews,
General Chairman.

—o—

My dear co-workers in the Lord:

"I thank my God upon every remembrance of you." I do praise and thank Him for your fellowship in the Gospel. As we see souls saved and churches built up in the faith and growing, I feel to say "dear Lord put this to the account of those faithful ones at home" for is it not your prayer that He is answering, are we not your representatives? But for your interest both financially and otherwise we could not be here.

Last week our meetings were in old Saling church, our very first church in this county to be organized. This place is full of sacred memories of Miss Moon. I went in and looked again at the two little 6x12 sundried brick rooms in which she stayed while there. There was still the brick bed on which she slept. The church was organized in these rooms. The women sitting in the inner room and the men in the outer. The upper and nether mill stones which formed the first pulpit stand, still have their place. We walked to see the pool of water in which the six who formed the first church were baptized. Three of these are absent from the body and present with the Lord. The other three are still warm-hearted witnesses after these 34 years. It would rejoice your hearts to see old Bro. Yuan, now past 80, so happy in the Lord and weeping over the lost.

We were one and all brought very close to our Lord in the week of meetings there, souls were saved and many renewed in their zeal for souls and love to the Lord. Our hearts were filled with praise to His dear name.

It would have rejoiced your hearts to have been with us in some of these meetings. There are four services each day. The sunrise meetings, first, which the Chinese saints love so much. These are just prayer meetings, and only the Christians go. It is then that we intercede for the lost and for blessings on the meetings of the day. Then there are the morning, afternoon and evening meetings. The Christians go out in groups seeking the lost and bring them to church, and deal with them in personal work. How they do long to see their neighbors and friends saved. Our principal theme is still "Ye

(Continued on page 5)

The Baptist Record
Published every Thursday by the
Mississippi Baptist Convention
Board
Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, Room 2324, 551 Fifth Ave., New York, N. Y.; Franklin E. Wales, 6th Floor, Marquette Bldg., Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 509 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

"In the Days of Thy Youth"

In the 12th chapter of Ecclesiastes Solomon warns: "Remember now thy Creator in the days of thy youth." This was a wonderful admonition. More than 80 per cent, we are told, of all Christians were saved before they were 21 years old. Youth is the time for all kinds of preparation. Unless one is educated while young, usually he goes through life in ignorance. The foundation of all life is laid in the days of youth. So this is an important part of life.

But the writer is thinking of "The days of thy youth" from a different angle. The dreams of youth are the sweetest of all dreams. The happy childhood hours, how they rise up in our memory! The old home, the garden, parents and friends of our childhood dreams are beautiful and sweet as we look back upon them from the mountains of middle life or older years. The old spinning wheel as it hums in our memory as we heard it long ago is sweetest music. We hear over the radio:

"There's an old spinning wheel in the parlor,
Spinning dreams of the long, long ago."

It carries us back to the cottage of our childhood. The old loom with its harness and treadles, the face of mother, the happy childhood voices of brothers and sisters, all these are our dreams again when we go back in memory to "the days of our youth."

It is wonderful how few of us appreciate the "days of our youth" while passing through them. The reality of the ups and downs of childhood are often disagreeable; but when we stand at the top of the hill and look back down to the valley of "the days of thy youth" the sunshine of distance turns these scenes into a golden hue that is pleasing to our memory. Let us say to those who are now walking

through "the days of thy youth," make good use of the days and hours. Take Christ as your Savior, store your mind with useful knowledge, form only habits that are good, take care of your health, obey your parents, the laws of the land, and serve the Lord, then your future is assured. This is the experience of one who has gone through this way before you.

Rev. J. H. Page, pastor of Oakland Baptist Church, Oakland, Mississippi, is preparing to do more evangelistic work. He will not give up his church work but will hold meetings wherever called on. His son, Paul Page, who is a splendid song leader and cornetist, will accompany his father and help out in the music. Bro. Page has been successful along this line, and if you are in need of an evangelist confer with him.

Well, Rev. J. M. Metts has accepted the call to go to Philadelphia as pastor of the First Baptist Church there. During his six years at Water Valley he has done a good work. We regret to give him up over this way, but Yalobusha's loss is Neshoba's gain. Our prayers go with him.

A card from Miss Vera Morgan, Lake, Miss., brings us news good and sad: "Aunt Virginia (Bro. W. R. Moore's daughter at Union) is not much better, confined to her bed most of the time; Grandma Gibbs was buried Thursday, she was 88 years old; Mr. Argus Parks (at Lawrence) was buried three weeks ago; I think they (the members of Hazel Baptist Church) like Bro. J. W. Kitchens fine (he is pastor at Hazel now); it was Uncle David Hitt (not Rev. John Hitt his son) who was operated on, he is up but not able to work any." Now wasn't that a whole batch of news on a card, and that was not all. It tells something that made us rejoice about her own family.

Senator Morris Shepherd, of Texas, recently said in a speech before the U. S. Senate: "Since my address to the Senate a year ago today on the Eighteenth Amendment, I rise to say that it will inevitably return." All together to make this prophecy of Senator Shepherd come true soon.

WEST END, WEST POINT

The West End Baptist Sunday school has just completed the first study course in the history of the school. Miss Estelle Morgan of Mt. Pisgah church in Choctaw County was the teacher. Despite unfavorable weather, the classes, which were held at night, were well attended. He work was done with a very high degree of efficiency and she rendered a very valuable service during the week.

Besides teaching the class she took a religious census of the community and organized three new classes in the Sunday school. It was indeed a privilege to have her with us. Despite unfavorable weather the past two Sundays have seen a decided increase in the spirit and attendance of the Sunday school. With the coming of spring we look toward the future with a great deal

of optimism and we covet the prayers of the Christian people of this state. Our officers and teachers are as follows:

Superintendent—Berton McGee.
Sec.-Treas.—Geneva Weaver.
Primary Teacher—Hazel Hartin.
Beginners Teacher—Callie Duncan.
Junior Teacher—Mrs. Ethel Duncan.
Intermediate Teacher—Mrs. Annie Weaver.
Young People's Teacher—Mrs. Winnie Hartin.

Adult Teacher—Berton McGee.
Those who passed the examination on the manual were: Misses Geneva Weaver, Hazel Hartin, Callie Duncan, Mae Higgonbotham, Ila Inez Jefferies, and Louise Gregg. Misses Gregg and Duncan had perfect papers.

Bert McGee, S. S. Supt.,
West End Baptist Church,
West Point, Miss.

CONFERENCE ON BAPTIST CHURCH MUSIC

Directed by Prof. M. G. Beckwith
Baptist Bible Institute, New Orleans

Thursday, April 19

10:30 a. m.—Chapel. "The Bible and Praise," R. K. Corder, Pica-yune, Miss.
2:15 p. m.—Prayer and Praise, M. G. Beckwith.
2:30 p. m.—"Church Music Leadership," E. O. Sellers, New Orleans, La.
3:30 p. m.—"Music in Public Worship," I. E. Reynolds, Seminary Hill, Texas.
7:00 p. m.—Devotions and Fellowship and Testimonies, E. O. Sellers, New Orleans, La.
7:30 p. m.—Special Music directed by Professor M. G. Beckwith, New Orleans, La.
8:00 p. m.—"Music and Evangelism," I. E. Reynolds, Seminary Hill, Texas.

Friday, April 20

8:30 a. m.—"Music and the Spiritual Life," E. O. Sellers, New Orleans, La.
9:30 a. m.—"The Choir Problem," I. E. Reynolds, Seminary Hill, Tex.
10:30 a. m.—"Jesus and Praise," A. F. Crittendon, Brookhaven, Mississippi.
11:15 a. m.—"Musicians and the Pastor," J. W. Mayfield, McComb, Miss.
12:00 noon—"Music and Missions," O. P. Estes, Bogalusa, La.
2:15 p. m.—Prayer and Praise, M. G. Beckwith, New Orleans, La.
2:30 p. m.—"Music in Christian Education," A. E. Tibbs, New Orleans, La.
3:30 p. m.—"The Minister and His Music," B. Locke Davis, Gulfport, Mississippi.
7:00 p. m.—Devotions and Fellowship and Testimonies, E. O. Sellers, New Orleans, La.
7:30 p. m.—"A Denominational Musical Program," I. E. Reynolds, Seminary Hill, Texas.
8:00 p. m.—Combined Baptist Choirs of City, Choral Program, Directed by Professor M. G. Beckwith, New Orleans, La.

DENISON'S PLAYS 57 YEARS OF HITS
Musical Comedies, Operettas, Vaudeville Acts, Minstrels, Comedy Songs, Make-up Goods. Catalog Free.
T. S. Denison & Co. 623 S. Wabash, Dept. 31 Chicago

Help Kidneys

Don't Take Drastic Drugs

You have nine million tiny tubes or filters in your kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning kidneys or bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

BETHLEHEM, CHOCTAW COUNTY

It was my glorious privilege to conduct a meeting at old Bethlehem church about three miles east of Ackerman, Miss., two years ago, after six years of idleness, not a service being held during these years. It was considered by some to be foolishness to try to hold a meeting where the church was practically dead, but we said "No, let's try," and so we did. There was only seventeen names still on the roll of the church, but we went to work and God gave us the victory by giving us twenty-two additions, two of whom were over 60 years old, for baptism. Then again last summer we were there again for another week's service and God heard our prayers and gave us 19 others to add to the roll of the church which put old Bethlehem back on the map for service. After the meeting I was called to this church as her pastor, and will be there through this year the Lord willing. But that is not altogether all there is to this church, Monday after the fourth Sunday in August 1935 she will be ONE HUNDRED YEARS OLD and we are going to have a real birthday party (such as no other place can have other than Choctaw County, Mississippi, and Bethlehem church, and community. We expect to invite every one of you to come and enjoy that day with us and worship with us. There is now on the pulpit a Bible that is fifty-six years old, and boy, does it thrill you to thumb its pages. I'll say it does. Spells WO instead of woe as now. We are going to lay our plans on the third Sunday in August this year when we have our meeting and all get together for this service next year and you will be notified through the Record just exactly the date and program. You may be asked to serve on this program so don't be surprised if you are, it will be an all-day affair, plenty to eat, good singing, preaching by selected men for the occasion, and one of them may be you, so get to thinking right now. Pray for us that God will continue to use us for His glory.

For Christ's sake,

J. S. Deal.

Passion Play Baptist World Alliance Holy Land, Europe

Many tours from which to choose. Before making arrangements for your trip abroad and the Baptist Alliance this summer, write The Wicker Tours, Richmond, Virginia.
RED STAR LINE — UNITED STATES LINES

Sunday School Lesson

W. A. Sullivan

March 25, 1934
A Lesson in Review
Matthew 1:1-15:31

During the last three months we have studied the first fifteen chapters of the Gospel by Matthew. The following outline of the Book thus far is presented:

I. The Birth and Childhood of Jesus (Matt. 1:1-2:23).

1. He is a descendant of David (Matt. 1:1-16; Isa. 11:1; Zech. 16:2)

2. He was born of a virgin (Matt. 1:18-23; Isa. 7:14)

3. He was born in Bethlehem of Judea (Matt. 2:5-11; Luke 2:4-20)

4. He was a light to the Gentiles (Matt. 2:1-12; Isa. 42:6; 60:3)

5. Jesus: Savior: Deliverer (Matt. 1:21, 23)

II. The Baptism and Temptation of Jesus (Matt. 3:1-4:11)

1. The kingdom announced (3:1-2)

2. Prophecies fulfilled (3:2-4)

3. Hypocrisy denounced (3:5-12)

4. The King manifested (3:13-17)

5. The King tested (4:1-11)

III. Jesus Begins His Ministry (Matt. 4:11-25)

1. Another prophecy fulfilled (4:12-16)

2. Preaching the gospel of the kingdom (4:17)

3. Calling out the called (4:18-24)

4. A great program (4:23-25)

IV. Standards of the Kingdom of Heaven (Matt. 5:1-48)

1. The standard of the "highest good" (5:1-12)

2. The standard of function (5:13-16)

3. The standard of obedience (5:17-20)

4. The standard of personal relationships (5:21-47)

V. Putting God's Kingdom First (Matt. 6:1-34)

1. As to alms-doing (6:1-4)

2. As to prayer (6:5-15)

3. As to investment of life (6:19-24)

4. As to dependence on the heavenly Father for the necessities of life (6:25-34)

VI. Some Timely Warnings (Matt. 7:1-29)

1. As to judging others (7:1-5)

2. As to the incorrigible (7:6)

3. As to false prophets (7:15-20)

4. As to building on sand (7:24-27)

VII. Jesus Helping Human Need (Matt. 8:1-10:1)

1. He helps every sort of need (8:3, 6, 16, 17, etc.)

2. He helps every class of people (9:10, 11-13, etc.)

3. He helps in response to faith (9:22, 28, etc.)

4. He helped at the cost of great suffering in Himself (8:17-16)

5. He calls others to help (9:35-10:1)

VIII. Helpers Helping Jesus (Matt. 9:36-10:42)

1. Helpers needed (9:36-37)

2. How the helpers obtained (9:38)

3. Helpers sent forth (10:1-4)
4. Helpers instructed (10:5-15)
5. Helpers warned (10:16-23)
6. Helpers encouraged (10:24-33)
7. Helpers' reward (10:40-42)
- IX. Some Claims of Jesus (Matt. 11:1-12:50)

1. That He is the Messiah (11:1-26)

2. That He alone reveals the Father (11:27-30)

3. That He is superior to religious institutions (12:1-13)

4. That He has power to cast out Satan (12:22-37)

5. These claims tested (12:30-50)

X. Lessons of the "Kingdom Parables" (Matt. 13:1-52)

1. Of the seed and the soils (13:1-8): The method of extending the kingdom of heaven in the world.

2. Tares among the wheat (13:24-30): The mingled growth together of the "children of the Kingdom" and the "children of the evil one" in this world during this age.

3. The mustard seed (13:31-32): The unnatural growth of the Kingdom in connection with ecclesiastical and politico-religious institutions in the world during this age.

4. The leaven in the meal (13:33-34): The corrupting influences that hinder the Kingdom on earth during this age.

5. The treasure and the pearl (13:44-46): The supreme value of the Kingdom of Heaven as a personal possession.

6. The net in the sea (13:47-49): The final separation of the good from the bad at the end of this age.

XI. Jesus and a Heathen Woman (Matt. 15:21-28)

1. In heathen territory (15:21)

2. A Gentile woman (15:22)

3. A selfish request (15:23)

4. A Kingdom principle (15:24)

5. A persistent appeal (15:22, 26)

6. "The middle wall of partition" (15:24, 26)

7. The heathen woman's faith (15:27)

8. Jesus' response to heathen faith (15:28)

THE SADDLE BAGS PREACHER

Recently Bro. Breland said, "The old saddle bags doctor and the old saddle bags preacher have passed from our midst." Brother Breland really believes that they have passed, but if he will happen in some fourth Sunday afternoon at 2:00 o'clock, at Mt. Moriah Baptist Church, in Choctaw County, or at Hebron on second Sunday at 11, or Bethsaida on third Sunday at 11, both in Montgomery County, he will have the privilege of hearing a saddle bags preacher, or if he will let himself be known he will have the privilege of preaching to and for a saddle bags preacher.

I don't know that I can measure up to the standard that Bro. Breland sets for the old saddle bags preacher, but that of traveling many miles through all kinds of weather, spending nights in the humble homes of his brethren, and receiving meager pay, are three qualities I can claim, and hope that I have not altogether failed in the others.

For nearly 23 years I have tried

in my weak way to bear the gospel message into every place a door was opened for me.

I don't know that the "old saddle bags" preacher has so many advantages that the "new automobile" preacher (pardon the expression) does not have, but I do believe he understands the needs of his people more, because he has to spend more time among his people, than the average preacher who owns a car.

On the other hand, the preacher who owns a car can make more calls (not visits) than the one who has to travel on horseback.

Please don't be offended brother Breland, at anything I have said, for I only intended to remind you, and all the readers of our good paper, that the old saddle bags preacher is not "gone to return no more."

May the Lord bless us all in preaching His word, whether we travel on horseback, by automobile or airplane.

Yours in His service,

C. F. Anglin,

A "Saddle bags preacher."
French Camp, Miss., Route 1.

RICHARD C. (UNCLE DICK) COOPER

During the early morning hours of December 12, 1933, the spirit of brother R. C. Cooper took his departure, leaving with us only the frail worn body. He was more than ninety-one years of age, the oldest member of Morton Baptist Church, best known and most universally loved layman in all this section of the state. He was a great and good man, modest, unassuming and considerate. A true believer in "Old Time Religion" loved his Lord, his Bible, his church and pastor. Always enjoyed worship and was an inspiration to his pastor.

He lived his long and useful life, largely in Scott County, Springfield, Pulaski, and Morton. He held membership in the three above named Baptist churches. He was a regular attendant at all church services, never missed a prayer meeting unless sickness prevented. He was a member of the Men's Bible Class, of which his son, Deacon A. T. Cooper, was for many years the faithful teacher. He has served well in different capacities in church, community and county.

He reared a large family, many of whom are prominent in service and leadership as follows: A. W. Cooper, lawyer, Forest; R. D. Cooper, lawyer, Meridian; Dr. W. R. Cooper, minister, Tylertown; Rev. M. R. Cooper, minister, Richmond, Va.; A. T. Cooper, merchant, Morton. Daughters: Mrs. J. W. Moorehead, Morton; Mrs. J. W. Brent, Laurel; Mrs. J. B. Palmer, Morton; Mrs. D. C. Jarvis, Jackson; Mrs. W. M. Hartsell, Morton, and Mrs. W. F. Leonard, Richmond, Va. Among the grandsons are prominent lawyers and ministers.

Brother Cooper was a Mason, always in good standing, a member of Morton Lodge No. 254 for more than seventy years.

He was a member of "Company D. 5th Mississippi Regiment" during the war between the North and

Buying Drugs Blindfolded A Great Folly

Doctors throughout the world agree there is no greater folly than to buy and take unknown drugs. Ask your own doctor.

So—when you go into a store for real Bayer Aspirin, see that you get it.

Remember that doctors endorse Genuine Bayer Aspirin as SAFE relief for headache, colds, sore throat, pains of rheumatism and neuritis, etc.

Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine Bayer Aspirin does not harm the heart



South, and made a good record as a soldier in the Southern army.

After leaving the farm, brother Cooper engaged in mercantile business first at Pulaski, later at Morton where he remained until retirement. He was successful in management and agreeable in all his transactions.

Last August, as was their annual custom, the sons and daughters, with their children and grandchildren, assembled at the home of "Father Cooper" and celebrated his ninety-first anniversary. He always looked forward to such occasions with fondest anticipation—because the children all came, with their children, to visit and make glad the heart of their father. It was always a joyful occasion for all who were privileged to attend. His pastor and family were always given special invitation, and enjoyed the reunions with the "Coopers."

We shall look forward dear sons and daughters, relatives and friends, to another reunion far more glorious and eternal.

Funeral services were conducted in Morton Baptist Church by the writer, assisted by Rev. D. W. Moulder, Rev. R. L. Wallace, Rev. W. C. Howard.

Burial with Masonic ceremony in Springfield Cemetery.

W. L. Meadows, Pastor.

Sunday school teacher: "Willie, can you quote something from the Bible to show that a man should not have two wives?"

Willie: "Yes; 'No man can serve two masters.'"

WEAK AND SLEEPLESS



Mrs. Gracy Nelson of 708-18th St., Meridian, Miss., said: "During motherhood I had pains in my side and became weak and exhausted. I was unable to eat and hardly knew what a good night's rest was. After taking Dr. Pierce's Favorite Prescription I was feeling like myself again, and gave birth to a very healthy boy."

New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

FACTS FROM FLORIDA

A suggestion to all preachers to do "the work of an Evangelist" like the Pattern of John and Jesus.

The children are my best friends and my best workers. My staff of helpers consists of 10 or 12 selected from the school, in age from 7 to 12. One who smokes cigarettes is not eligible for employment. With a force of this kind a town of 3,000 can be covered, and the job completed in one hour. My payroll never exceeds \$1.00 and treats. Ten or twelve workers can eat ice cream faster than two women can dish it out. I wish all God's children loved Kingdom work, as well as children love ice cream. The ice cream comes after the work is done, and is part pay for service rendered.

A selfish, jealous and self-centered preacher will kill any church in the world. A church had better be without a pastor, than to have such a man for a pastor. He is sitting in the seat of the scornful, and standing in the way of sinners. Unbelievers know it.

Think of a church with 200 members in a town of 1,500 existing for three years without a prayer meeting. Don't you think the church and pastor both have the "dry-rot"?

Think of a church of 650 members in a town of 5,000 with 20 to 30 in prayer meeting. 75 to 80 in the regular 11 A. M. service on Sunday and 40 to 50 at night. And a missionary society organized to keep the women of the church from "playing bridge." "Ye are my witnesses" said Christ to His people, not bridge players—what a tragedy. The pastor not ready for a revival.

The mission of a New Testament church is to get sinners saved—everything else is secondary. Pastors and churches should major on soul-winning work and nothing else.

No authority whatsoever to educate lost sinners. Get lost sinners saved then teach them to observe and do His commandments. When we educate lost sinners apart from the Bible we multiply their powers for becoming criminals.

The reason why we have so many educated criminals is they have been given the wrong kind of education, and not the right kind. A school of learning without Christ or the Bible in it, is the Devil's citadel and should be shunned by every believer. Christian parents are asked to think this through, before sending their boys and girls off to college.

In preaching and lecturing my way across Florida from Pensacola to Jacksonville, I gave 14 platform lectures, made 15 school addresses and preached 12 times. Six sermons were given on the street to fine crowds. We had ten conversions and these new born souls were sworn into His service. In Greenville the mayor of the city, and a deacon of the First Baptist Church, asked me to preach on "Law and Grace" and he prepared a stand for my convenience and at 4:00 P. M. Saturday I preached to 1,000 people after he had introduced me. Fully one-half of my crowd were negroes. The county sheriff, Lamar Sledge, a deacon of the Baptist Church at Monticello, and his deputy had been

murdered in line of their duty by "racketers" and "gun men," and the whole county were awakened and aroused to the need of law enforcement, and hence his suggestion that I preach on "Law and Grace." I spoke for more than one hour, and many citizens gave assurance that they would stand by the officers of the law in doing their duty. Many negroes were among the number. At 11 A. M. Sunday, I preached on "Paul's Estimate of the Power of the Gospel." Romans 1:16. At night I gave my lecture "Jerusalem under the Turks" to a record-breaking crowd. One man about 40 years old was saved. Bro. Charley Scarboro is pastor. His house was my home, and the hospitality of him and his wife is unbounded.

Not in a lifetime have I found a man more to my liking than Rev. Sidney Johnson Catts, who was Governor of Florida for four years. He lives at DeFuniak Springs. He preached a great sermon in the First Baptist Church at 11:00 A. M. Sunday and took me home with him for dinner and we visited all the afternoon. He is a wonderful man and had a wonderful experience as Governor of Florida. I gave my lecture "Jerusalem under the Turks" at night and Governor Catts introduced me to the audience. Brother Wood, the pastor of the church, was in bed, real sick, of "flu" and I fear if he does not die of "flu," cigarettes will kill him as he is a constant smoker. How strange that men will drive screws in their coffins while living. The cigarette habit is almost as bad as the whiskey habit. Just yesterday I saw a deacon dismiss his Bible class and light his cigarette before he got out of the church. Shame on any church member. Let every father and mother tell their boys and girls the evil of cigarettes and begin early and save the next generation. If this evil is not checked, God only can tell what the next generation of "kids" will be—cross-eyed, freckle-faced, pigeon-toed, consumptive imbeciles.

In one of our street meetings, a rich tourist parked his car nearby, heard the sermon, come up at the close and said, "Chaplain, I heard you in West Lake Pavillion, Los Angeles, five years ago. Here is \$10.00 to help you along. You are a great worker and a great traveler, you need a rich widow to help you in your work and if you want one come to New York or New England. Our churches up there need your messages." To this I agreed, but he drove away before I could learn his name or his address and so I lost my chance. I wonder if I shall have such a chance again.

The day after I reached Jacksonville, I preached in Hemming Park to more than 1,000 people, most of whom were unsaved sinners; quite a few of them were Christadelphians and infidels. It was a cosmopolitan crowd and the Devil got mad quick. Brothers Amos Robinson, the Evangelist, 80 Pacemeet Road, Columbus, Ohio, and brother A. J. Whalen, Centerville, King County, Nova Scotia, Canada, were with me and we had a royal good time. "The

Whose Fault?



The Boy or Girl Who Refuses to Eat

"What have I ever done to deserve a child who refuses to eat, and is just skin and bones?" The mother who asks that question might be surprised to learn that she alone is to blame. She knows a lack of appetite is the sign of a clogged system, but does the wrong thing to remedy the condition. A violent cathartic that upsets the stomach pulls down a child like a spell of sickness. It often forms the laxative habit. A more sensible way of regulating children is explained in the column to the right:

It's a lucky girl whose mother knows how to regulate her children's bowels without some strong, evil-tasting cathartic that upsets the system and ruins their appetite! Whenever sluggishness coats the little tongue, makes the whites of the eyes a bilious yellow, or a child is headachy and fretful, just try pure California Syrup of Figs. The senna in this fruity laxative is so agreeable to take, so natural in action! Get real California Syrup of Figs at any drug store. The bottle should say 'California'.

Blood of Jesus Christ, God's Son, Cleanses us from all Sin," preached will scatter any crowd of infidels on earth. "One can put a thousand to flight and two can put ten thousand to flight."

I am preaching in the Duval County jail and have fine attention. There are sixty white men and about 100 negroes in jail. The first man I spoke to was a young man about 30 years old, from Cass County, Arkansas, who had heard me preach in that state. There are five ex-service men in the jail, two of whom served "overseas" during the world war. More than 20 of the men told me that whiskey was the cause of their confinement. We have had more than 30 conversions, and they have been sworn into His service.

In one of our park meetings, we had more unsaved people in our service than all the churches in Jacksonville had in a Sunday night. If we catch fish, we must go where fish are. If we catch men we must go in the "highways," parks, street corners and hedges. We are under orders to preach the gospel to every creature. The unsaved have lost confidence in the churches and will not come, but we can go after them, and must do this or we shall be unfaithful. Let every idle preacher go to work where he is and win the lost to Jesus, the time is short. We need more open air preachers like John the Baptist, and Jesus Christ, until winter comes again.

Frank M. Wells,
"The Soldier Evangelist."
Jacksonville, Florida.

Teacher: "Why, Tommy, surely you know what the word mirror means. What do you look at after you've washed, to see if your face is clean?"

Tommy: "The towel, Ma'am."—E. H.

PEARSON AND EAST JACKSON

Rev. Ivan Lowry has been pastor at Pearson church for the past year, and has accepted the call for another year. The people at Pearson are cooperating with him splendidly and he is doing a wonderful work in this great field. Bro. Lowry has been a student for some time in the Baptist Bible Institute in New Orleans and is planning to continue his studies in the near future.

Sunday night, Bro. Lowry was called to another half-time church, in the same community. Bethlehem. Brother T. S. McGee has been pastor of this church, but upon receipt of his resignation, Bro. Lowry received a unanimous call to serve this church as pastor.

Now is opening to this young man of untiring zeal a field that is white unto harvest. He covets your prayers.

Sincerely,
Mrs. C. Tate.

A teacher was giving his class a lecture on charity. "Willie," he said, "if I saw a boy beating a donkey, and stopped him from doing so, what virtue should I be showing?" "Willie: "Brotherly love."

Do You Have Headaches? Take CAPUDINE

Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief. Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also. 10c, 30c, and 60c at drug stores.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

As regards letters, we have several this week, and I am pleased. I'm sure you are glad, as I am, always, to hear from Miss Leta Mae, though we are all sorry that she and her father have both been sick, and pray that they may both soon be much better. If you have any little thing you would like to send her, I know she would appreciate it, even if only a postal of good cheer, or a pretty postcard. I am going to send her tomorrow several weeks of our Children's Page. She thinks a great deal of all of us. Last week, we had letters from 3 little girls named Mary: Mary Nell, Mary Adelyn and Mary Ruth. After I got them in, I found there was another, Mary Lou, and you have her letter this week. Her answers to Mrs. Mayo's puzzle, and her own puzzle, got in last week, somehow. Mary Lou is a new member, and we have another new member in Alice Regina, whose letter you will read on this page. We welcome them both, and also Alice's sister, Allene. I wonder if you would be interested in some news that interests us? We have Jeannie L. Club No. 7 in Colorado Springs, Colorado, and I write it down in my little book, "J. L. and J. L." It is composed of our son and daughter, John and Julia Lipsey, and they are visiting us now, having come over the more than 1,200 miles of the journey in less than four days. They had almost no trouble on the way, and look fine and well. We are certainly enjoying their visit. Some of your fathers and mothers may remember John as the managing editor of the Baptist Record some years ago.

Much love from

Mrs. Lipsey.

Bible Story No. 11: March 22, 1934.
The Lord's Prayer: Matt. 6:9-15.

His disciples asked the Lord to teach them to pray (Luke 11:1) and this is the prayer He gave them, suitable for all of us to use. This prayer is divided into two parts, the first part requests for God's Kingdom and His glory, the second part, petitions for ourselves. If we seek His Kingdom, we must pray first for it to come. The first petition is that the name of our Father in heaven shall be treated as holy, shall not be lightly used: His name represents His character, and as we say, **Hallowed be thy name**, we mean that He Himself, in all His character and dealings, shall be revered. **Thy Kingdom Come** means the complete establishment of His Kingdom, when the world shall become our Lord's, and His Christ's. **Thy will be done in earth as it is in heaven**—where shall this be done? In heaven, everything is perfectly pleasing in His sight, and we must pray every day that the time shall soon come when on earth also everything shall be done as Hewishes. The first request for ourselves is our daily food, bread being used for food in general, being the most important. This regular food is necessary to our well-being, and it is right to ask our Father for it, or means to get it. "Feed me with food that is needful for me." Prov. 30:8. But daily bread is not sufficient for us, and the next prayer is **Forgive us our debts**, when debts means sins.

This means that if we do not forgive what men have done to us, God cannot forgive our sins. We ought to see about this before we ask His forgiveness for ourselves. The best prayer here is **Lead us not into temptation**, which, I think, means here, tests. Because we distrust ourselves, because of our leaning to sin, we are allowed to ask God not to let these tempta-

tions come upon us. We ask Him also to deliver us from evil, or the evil one, who is the devil. The devil is still very active in the world now, and powerful. We need God's deliverance from him. The usual closing words of the prayer, **For thine is the kingdom and the power and the glory**, are said not to be a part of Scripture, and is omitted by the Revised Versions; it was put in by early translators because it was customary to end a prayer with some form of praise to God.

Bible Puzzle

1. What nation did the Lord say was His washpot?
2. What most common of metals did Tribal-Cain work with?
3. In the parable whom did Jesus give as representing our neighbor?
4. Before what animal must we not cast our pearls?
5. What prophet told the most of Christ's coming?
6. How many times did the children of Israel compass the city of Jericho?
7. What were they told to do?
8. Who of Abraham's sons was banished to the wilderness?
9. What great supper was instituted the night the children of Israel left Egypt?
10. Unto whom did the Midianites sell Joseph?
11. What were the descendants of Ishmael called?

Hazlehurst, Miss., R 1

March 9, 1934.

Dear Mrs. Lipsey and Circle Friends:

Just a word to let you all know I haven't forgotten you and the dear Baptist Record, although I haven't had the pleasure of seeing it in more than four months. I think of it every week and hope to be able to read it again some time. Dear Mrs. Lipsey, how are you and family? Well, I trust. I have been real sick myself and Father is down again. How is dear Mrs. Austin? O. K. I hope. Mrs. Lipsey, I fixed Mrs. Mayo's first puzzle to send in but did not get to mail it. The first letters of all the omitted words spell little Jeannie Lipsey's name. I never did get to see the second puzzle. I will go, asking you and Dr. Lipsey to remember us in your daily prayers.

Sincerely,

Leta Mae Lupo.

We are so glad to hear from you after so long a silence. I'm so sorry, and so are we all, that you and your father have not been well. We hope better times will come. Write to us again soon.

Clarksdale, Miss.,

March 13, 1934.

Orphanage \$2.00

B. B. I. \$1.00

J. L. Club No. 4.

Friend.

A friend in need is a friend indeed, and you are that friend every month; we thank you very much.

Conehatta, Miss.,

March 5, 1934.

Dear Mrs. Lipsey:

I'm sending the answers to Mrs. Mayo's last puzzle. I am a little girl 9 years old. I'm studying the fifth grade. I go to school at Conehatta. I'm enclosing a puzzle. Can you find the answers? It is my pastor's given name. We live near grandmother Anderson and I read the Baptist Record. I enjoy it. I'm enclosing ten cents for the orphans.

With love,

Mary Lou Vance.

You are the same age as Julia Frances, Mary Lou, but I believe you are one grade ahead of her in school. I wonder if you are as crazy

about basket ball as she is? I'm glad you are interested in the puzzles. We are so much obliged for the money.

Bellefontaine, Miss.

March 9, 1934.

Dear Mrs. Lipsey:

I have just finishing reading the Children's Circle Page. I always enjoy it. Fannie Mae's "ad" was fine. My little sister Allene and I want to join the Jeannie Lipsey Club. We are sending 25c this time.

Lovingly,

Alice Regina Sugg.

So glad to hear from you, Alice, and Allene, too. The twenty-five cents is welcome, too, and will go to the orphans. I will tell you about the Jeannie Lipsey Clubs, and then you will know whether you can get up one for you and Allene and some others. I should be glad to have one in Bellefontaine. A Jeannie Lipsey Club is a company of people, say 10, though it may be any number, who agree to give 10 cents a month a piece, to some one called the leader, who sends the whole amount to me each month: I divide the money (\$1.00 if there are 10 in the club, more if there are more) into two parts and send one to the orphans, one to the young French preacher, Mr. Cormier, whom we help every month. Fannie Mae Henley is the leader of the first Jeannie L. Club, and now we have 14 of them. The leader has to collect the dimes each month and send them to me. Her family and special friends are generally the members. But if you feel, Alice, that you are perhaps not quite old enough to be a J. L. Club leader, you can send in any little money you want to and we will send it to the orphans or Mr. Cormier, or divide it between them as you wish.

A SATISFYING EXPERIENCE

Student Lawrence Thibodeaux, Baptist Bible Institute, New Orleans, La.

On a Thursday afternoon Mr. Aguilard (a French missionary in New Orleans), his sister, my sister and I went over to the French quarter in the city to hold a service. The meeting place was in the home of a French lady on the third floor of one of those crowded buildings where many families dwell. The lady of the house was very polite and in her own simple way invited us in.

There were about twenty people gathered that afternoon, mostly women, maybe only four men. All of them were French or at least understood the language. They all seemed anxious to hear the singing. The only instrument we had to accompany the singing was a guitar. Several of the folks there were Christians so they helped quite a bit with the singing.

We sang several hymns in French and brother Aguilard preached a short sermon which was very appealing and touching, and I could tell by the expression on their faces that they had been touched. After the sermon the opportunity was given for a profession of faith in Jesus Christ. My sister and I sang "Almost Persuaded" as a duet in French, and several (about six or seven) of those present put their

heads down and began weeping.

While we were still singing about the second verse one of them came forward, then in the third verse another came and this was the lady of the house. Both of them had tears streaming down their cheeks. Both of them were Catholics but said they had never known a Saviour and that they wanted to follow Him. Several of the others seemed to be almost persuaded but didn't come. One who was weeping much was asked why she didn't make the decision now, and she answered that she had a religion. She was Catholic and said she thought it was wrong to change from one church to another.

The next week when we returned to hold a service in another home in the same section of the city this woman made the decision accepting Christ along with two others. This experience gave me great joy, and made me feel more sure of my calling to French Missions. These people seem to be hungry and waiting for the word and are ready to accept it as soon as they understand. May God help me to help many poor unsaved French people to come to Christ for salvation.

CHARLES HADDON SPURGEON

The prince of preachers! Mighty man of God!

Whose voice was hushed by death still mutely speaks

In tones heard round the world. His feet were shod

With wondrous living truths; though dead he seeks

To bring men to the Saviour crucified,

Who conquered death and hell and lives again;

The Conqueror who for all men once died

But now in glory shall forever reign.

By fervent flaming eloquence he pleads

With sinful men to seek the Lamb whose blood

Alone is all sufficient for their needs,

And bathe in its life giving, cleansing flood,

This mighty man of God, though dead still lives;

His golden deeds a saving message gives.

—William James Robinson.

Sloan: "When you were staying down at Long Island did you ever meet a fellow with one leg named Sanders?"

Square (pondering): "What was the name of his other leg?"

BALD NO LONGER

Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

FREE!

JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for hair loss, itching scalp, dandruff and scalp itch. Price 50c. Economy size \$1. All drug stores.

Nat'l Remedy Co., 56 W. 45th St., Dept. J, N. Y.

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic
Most Speedy Remedies Known.

FREEDOM AND AUTHORITY IN RELIGION

J. L. Boyd

(Address before religious leaders of various creeds in Vicksburg, Mississippi).

Before entering upon a discussion of the subject announced it is well that we have a definition of terms, **Freedom, Authority, Religion.**

(1) "Religion," is the exercise of the soul in its relation to its God, and is primarily personal and individual. The fundamental premise in religion is the fact of the competency of the soul in the functions of worship with a capacity to enjoy, untrammelled, the benefits conferred by the object of its devotion. In the exercise of religion it is necessary that man submit to certain standards and tenets, but it is also essential to preserve his freedom in the midst of his submission.

(2) "Freedom," is self-determination, in the performance of which the will is not compelled but impelled. Freedom is essential to the full glory of religion. It is the glory of our being, the spark of life which kindles about our humanity its unique splendor.

(3) "Authority," is the right to command clothed with power to enforce obedience. It presupposes superior and inferior personalities, as creator and creature, parent and child, master and slave, lord and subject.

Freedom and authority are diametrically opposed to each other, yet in the truest and highest exercise of religion they are essential the one to the other. This seems, on the face of it, a paradox; and it is. But like every other paradox in religion, it works. A religion with a superabundance of freedom and an absence of authority would be a riotous performance; and a religion with the conditions vice versa would be a monstrosity. History affords an excellent example of the former. Said Napoleon to La Place, "I see no mention of God in your system of theology." "No, sir," was the answer, "we have no longer any need of that hypothesis." A half century of anarchy and social disorder—the awful reign of terror—was the unhappy result. How much wiser was Montesquieu who said, "God is as necessary as freedom to the welfare of France." God to restrain us as well as to secure for us our freedom. How forcefully are we reminded here of the fervent but brief petition of our late great Baptist commoner, Dr. J. B. Gambrell, who on one occasion prayed, "Lord, protest us from ourselves!"

I. FREEDOM AND AUTHORITY IN GOD-HEAD

Ultimate authority is vested in God. And among the persons of the God-head—Father, Son and Holy Spirit—supreme authority is recognized as centering in the Father. He alone speaks ex cathedra. The Son and Holy Spirit acquiesce in His will, yet withal there is the fullest freedom. The Father "sent" the Son down to the earth to reconcile the world unto Himself, and the Son never deviated a hair's

breadth from the Father's will concerning his earthly life and mission. He was under orders, saying himself repeatedly, "I came not to do mine own will, but the will of Him that sent me." "This commandment have I received of my Father," etc. He delighted, however, in doing his Father's will. Though subservient to the Father's will, the Son was free to act and make his own choices all along the way in his earthly ministry. The Father's will was not imposed on the Son. In all their intimate relationships there is never on the Father's part the slightest movement or impulse to override the voluntary choice of the Son. Neither is there any indication that the Son felt compelled; but rather impelled to do his Father's will.

In the case of the Holy Spirit, the third person of the Holy Trinity, he also was "sent" (note the word) of the Father, at the behest of the Son. Said Jesus to his sorrowful disciples, "I will pray the Father and He will send you another Comforter." "And he," said Jesus further, "will guide you into all truth. . . . Take the things of mine and shew them unto you." . . . "And whatsoever he shall hear (presumably of the Father) that shall he speak." The Holy Spirit's mission was that of directing the affairs of the kingdom of heaven, guiding the disciples into all truth, inducting them with power from on high, and leading in the consummation of the redemptive plan of the ages, yet all to be in accord with the will of God the Father. He was committed to a definite task. Be it so, the Holy Spirit was free; as free as the wind that blows. For as the wind "bloweth where it listeth," moves freely of its own volition through the rustling leaves, so the Holy Spirit moves with the utmost freedom in the performance of his office work of quickening, here, energizing there, and liberating the souls of men from the shackles of sin and their minds from the bands of traditional lore. "Where the Spirit of the Lord is there is liberty."—For himself and for all who yield to his beneficent influence.

II. FREEDOM AND AUTHORITY IN THE CHURCH

A church is a group of the redeemed of God sustaining vital and important relations with each other, for mutually helpful and glorious ends. The ability of this group to function in accordance with the will of God implies an indwelling Christ and their capacity for self-government connotes a sensitive recognition of His authority as their great Head. Upon the premise of the inalienable right of every regenerate soul, or group of regenerated souls, to deal with God the Father direct and to have equal access to His ear and compassionate heart through Jesus Christ, rests the theory of self-government in the church. Democracy in church government is the inevitable corollary of the soul's competency in religion, and is simply Christ himself animating his own body through the influence of the Holy Spirit. The decisions of this group under such circumstances may be regarded as "the consensus of the competent" whose acts Jesus

said would be ratified or okeyed in heaven.

Since all men enjoy equal rights in their approach to God, they are entitled to equal privileges also in the church. There can be no class distinctions nor special privileges. In a church of the New Testament order there is, in truth, "equal rights to all and special privileges to none." It is in the truest sense "a government of the people, by the people, and for the people." All are on the same plane, born into the kingdom of God free and equal, and he who would be chiefest among them must arrive at that distinction by humbling himself to become servant of all. The Master said on this point, "Be ye not called master; for one is your Master, even Christ, and all ye are brethren." The church, then is a "spiritual brotherhood of equals" with Christ Jesus as Lord of lords and King of kings.

But the kingdom of God in which the believer holds citizenship is an absolute monarchy, the most absolute indeed the world ever knew. The Sovereign ruler is Jesus Christ, enthroned in heaven at the right hand of the Father, who communicates his commandments to his subjects on earth through his revealed, infallible word and the Holy Spirit. He rules alone and his will is supreme. His authority and right to rule has been given him of the Father, and this authority he has delegated to none else. Men's consciences cry out for an ultimate authority, which is a reasonable desire, since they themselves are imperfect and unreliable, and fallible.

They will confidently go by the clock as long as it is correctly timed by the sun, in making schedules for trains and business engagements, etc. So in religion, the Sun of Righteousness, is the pre-eminent authority and is the dominant atmosphere of the regenerated soul, which explains the secret of His mastery over men.

Men are the slaves of Christ because he makes them kings—masters of their own destinies. That is, the free moral agency of man is thoroughly recognized by God in religion. "Whosoever will may come," and whosoever will may remain as he is, an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope and without God in the world. Though born to confront a thousand tyrannies, "flung out into the abyss and caught in the waiting hands of titanic powers and tossed back and forth like a ball," yet man is born unto freedom. The law of that freedom is deeply writ-

Lemons For Rheumatism Bring Joyous Relief

Want to be rid of rheumatism, or neuritis pain? Want to feel good, years younger and enjoy life again? Well, just try this inexpensive and effective lemon juice mixture. Get a package of the REV PRESCRIPTION. Dissolve it at home in a quart of water, add the juice of 4 lemons. A few cents a day is all it costs. If you're not free from pain and feeling better within three or four days you can get your money back. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

ten in the constitution of his nature. To be responsible the soul must be free; and inherently every soul, when unwarranted restraints are placed upon its freedom, clamours for its birthright, and will stubbornly guard the citadel of his liberties. And not being able to successfully defend it, he will shut himself in his castle, close the drawbridge and every other avenue of entrance and defy the foe.

The conscience of man is a holy, sacred thing. The worst of crimes is to injure a human conscience. Better kill the body. We can, though with difficulty, conceive the motion of that philosopher who, when told that his house was on fire, said: "Go tell my wife; I never meddle in household affairs!" But when one's soul, one's conscience, one's intellectual and spiritual welfare is at stake—in a word, to give up the destiny of one's very soul and its activities of worship into the hands of another—is, indeed, moral and spiritual suicide. And when another assumes the responsibility of that soul to God, either with or without its consent, is rushing in where angels fear to tread, and leaves in his wake a stream of evil consequences. That which does not address the will, the conscience, the intelligence of the individual; in short, that ceremony or form or rite in the exercise of religion which overrides or supersedes of precedes the freedom of choice of the recipient is alien to the genius of the gospel. It belongs to another order and another system entirely. Christ does not demand of the soul what the soul cannot give, and we rob the soul of its right—its inalienable birthright—to obey God for itself, when we attempt to intervene in its free exercise thereof. There and then we cast a human shadow between the soul and God, and the Sun of Righteousness passes into eclipse.

III. FREEDOM AND AUTHORITY IN PRIVATE CONDUCT

Religion is not merely a belief in certain forms of doctrines or creeds; nor is it wholly devotional, worshiping and holding communion

(Continued on page 16)

BEDSPREAD CROCHET

STRIKES THE NEW COLOR NOTE—
with Lily Mercerized Crochet Yarns

A New Rainbow Spread illustrated in color, with complete directions for making, together with many other items, is shown in our new booklet on Crocheted Articles for the Home. On sale at all Lily Dealers or send 5c in stamps or coin for your copy to

Lily Mills, Shelby, T. C.
makers of the popular Lily Sewing Threads.

BIG PROFITS! in Church Movies!

BASS... MOTION PICTURE HEADQUARTERS...
will show how Churches—Schools—Hospitals—Orphanages—can raise funds for missionary or other purposes. A proven method.

REVENUE OF NAZARETH... A motion picture of the life of Jesus, fully illustrated, \$10.00.

CHRISTUS... An 8 reel dramatic presentation of the life of our Saviour. Produced in Europe. 1000 ft. safety film—\$15.00. Rental, \$15.00.

Appropriate at lower prices. Program, \$10.00 upward. All sales, handled, on the basis.

Write today for FREE Brochure, B-100. Also obtain the full money and make the application now.

\$99.50

BASS CAMERA CO.
179 W. Madison St. Chicago

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

When you read this our great State Sunday School and B. Y. P. U. Convention for 1934 will be history. Next week we will give you the proceedings of the meeting.

TATE COUNTY ORGANIZES ASSOCIATIONAL B. Y. P. U.

Rev. W. W. Grafton, pastor at Coldwater and president of our District Two B. Y. P. U. Convention, reports the organization of the Tate County Associational B. Y. P. U. They were organized about six months ago and have their meetings monthly. Much interest has been manifested in the work and the feeling is that this associational B. Y. P. U. will be of great value in propagating the B. Y. P. U. work in the county.

HARRISVILLE ENJOYS INSTRUCTION IN B. Y. P. U. METHODS

Recently the Harrisville church had with them Mr. Paul Boothe of Jeff Davis County, who led them in the study of the B. Y. P. U. Manual. Mr. Boothe is a young minister and loves the B. Y. P. U. and is doing all he can to promote it. Bro. B. A. McCullough is pastor of the Harrisville church and interested in seeing every member of the church trained for service.

SUMMIT JUNIORS ADD TO THEIR ANNUAL BIBLE READERS LIST

We are glad to have the name of Morris Harris, member of the Junior B. Y. P. U. at Summit. Morris has completed a one year's daily Bible reading course and has been awarded the Bible readers' certificate. Recently we published the names of several others from this Junior union who were awarded certificate and we are happy to see the list growing.

PIKE COUNTY CONDUCTS B. Y. P. U. ENLARGEMENT CAMPAIGN

Last week the Pike County Associational B. Y. P. U. conducted an enlargement campaign. We go to press before we get a full report of this campaign but will give full details next week. Rev. R. L. Smith, pastor of the Central Baptist Church in McComb and president of McComb Divisional B. Y. P. U., is general director of the campaign. In lieu of the campaign he mailed to every church the following suggestions:

- A. Get a campaign director at once.
- B. Director and leaders plan the work.
1. Get roll of active members in B. Y. P. U. and B. A. U.
2. Get names of all prospectives.
 - a. From church roll, Sunday school roll, etc.
3. Combine these lists and make new unions (paper) where needed.

4. Decide on books to be taught and faculty.
5. Decide on special features for study course.
 - a. Social, speakers, eats, etc.
- C. Give plans plenty of publicity.
 1. Morning March 11th sermon on subject.
 2. Announce in S. S., B. Y. P. U., prayer meeting, etc.
 3. Get articles in your local newspaper.
 4. Get out posters (Use one on back of County Bulletin).
 5. Personal advertising daily.
 6. Have it announced in your public schools.
- D. Push personal visitation.
 1. Arrange for all B. Y. P. U. members to meet at church Sunday afternoon of March 11th.
 2. Give each group a list of people to visit.
 3. Enroll in study classes and unions.

LOOKING TOWARD THE DISTRICT CONVENTIONS IN JUNE

Less than three months now until District B. Y. P. U. Convention time will be here. Plans are already maturing for these six meetings and we announce here the time and place of each meeting.

- District Three—New Albany, June 5-6.
District Four—Meridian, June 7-8.
District Five—Ellisville, June 12-13.
District Six—Brookhaven, June 14-15.
District One—Jackson, June 19-20.
District Two—Clarksdale, June 21-22.

We will allow each Junior B. Y. P. U. to enter one boy and one girl in the Memory Work Contest. The memory work given in the Junior B. Y. P. U. Quarterly from July 1, 1933 to July 1, 1934, will be used. In case of tie the tie will be broken with a Scripture finding Sword Drill.

We will allow each Intermediate B. Y. P. U. to enter one girl and one boy in the Intermediate Sword Drill contest. Three types of drills will be used. The Scripture finding drill, the Book drill and the Unfinished Quotation drill. For the Unfinished Quotation drill we will use the memory work given in the Intermediate Quarterly from July 1, 1933 to July 1, 1934.

Let every union give every member a fair chance to be the one to represent his union in the contest. Gold pins will be given to the winners at the District Convention. No

ITCHING IRRITATION
Even in persistent cases where parts are sore and tender—comfort follows the soothing touch of
Resinol

former winner of first place will be eligible to compete this year.

NEW ALBANY PARENT NIGHT IS GRAND SUCCESS

Recently the New Albany B. Y. P. U.'s had "Parents' Night." Every parent of a B. Y. P. U. member was urgently invited and requested to attend some one of the B. Y. P. U.'s that night. And did the parents come! Yes and to the Junior B. Y. P. U. they came 100% strong. It so happened that Mrs. McCullar was called away from town because of the sudden death of a relative. The Juniors carried the program right out just as if their leader was there. Thus showing the splendid training they have been getting under efficient leadership. The parents declared it to be a delightful occasion and on many of them the vaccination "took".

DO YOU WANT A VOLUNTEER WORKER FOR THE MONTH OF JULY?

Churches and pastors who are willing to sponsor a month's work in their association looking to a simultaneous B. Y. P. U. Study Course the last week in July can get a volunteer worker to come and spend the month in the county helping to put the job over. If interested write your State B. Y. P. U. Secretary.



**Quick, Safe Relief
For Eyes Irritated
By Exposure To
Sun, Wind and Dust
At All Drug Stores**

Write Murine Co., Dpt. J, Chicago, for Free Book

A NICE PIG

How well do I remember, it was late last December;
I was walking down the street in manly pride,
My heart began to flutter
And a pig came up and lay down by my side.
As I lay there in the gutter,
With my heart still all a-flutter,
A lady passing by did chance to say,
You can tell a man that boozes,
By the company he chooses,
Then the big got up and slowly walked away.

—The Pathfinder.

Healthy Mothers Have Healthy Babies



Three Generations Benefited

"My mother took your Vegetable Compound most of her life, especially at the Change. When I got married I took it during pregnancy. It makes childbirth very easy. I have two lovely daughters. One is married now, and she takes your medicine, too." — Mrs. Marie Lubeck, 1024 Boston Road, Bronx, New York.

For your baby's sake, take Lydia E. Pinkham's Vegetable Compound before and after childbirth. It will give you more strength and energy... quiet your nerves... prepare you for the ordeal of motherhood. After the baby comes, it will help you to regain normal health and vitality.

"After my first baby was born I was a nervous wreck. I started taking the Vegetable Compound and it helped me. Before my second child was born I took the medicine regularly and everything went fine from beginning to end. I had an easy time at the hospital and feel fine ever since." — Mrs. E. P. Severance, 29 Highland Ave., Derry, N. H.

**LYDIA E. PINKHAM'S
VEGETABLE COMPOUND**



The Medicine Mother and Grandmother Depended On

THE DISCARDED SERMON CASE

By Rev. A. Cunningham Burley
(In The Baptist Times)

After fifteen years of constant service, my old sermon-note case has come to an end of its usefulness. It is the third of its kind to be worn out in a ministry of over thirty years. It is none of your fashionable morocco-bound order, but just a plain cardboard case, covered in sober black cloth. It has three divisions to classify the papers used in an ordinary public service. On the dividing fly-leaves are miscellaneous entries, gathered during the course of two happy pastorates. I indulge the hope that my esteemed friend Mr. H. E. Mealand, who gave it to me (with solemn admonitions to use it well), will infer, from the sentences that follow, that one has tried to sit close to reality in the great and onerous task of preaching the everlasting Gospel:

It always comforts me in preaching to know that God has been before me in the congregation, preparing it to receive the message.—Dr. John Clifford.

Keep your sermons short, for there is no sense that becomes so quickly fatigued as that of hearing.—Lorna.

Seek the realization of the Holy Spirit's presence in you, and leave the rest.—General Gordon.

One never knows what work God may ask one to do at any moment, and one should always be at one's best.—Gairdner.

The more a preacher is intent upon gaining admiration, the less those who hear him are disposed to grant it.—Marguis D' Alembert.

Have no public but the eye of God.—Marcus Dods.

My wife used to say to me, "Keep down your hands in preaching and be gracious."—James Denney.

Christ will meet the congregation with me. My fervor may have abated, but Christ's earnestness will be intense as ever.—R. W. Dale.

Lord, what I lack in gifts and ability, condescend to make up in unction and power.—J. K. Popham.

Principal Selbie is scarcely aware how the scolding and fault-finding tone gains the upper hand in his sermons.—Robertson Nicoll.

Dr. Maclaren would never preach an old sermon. He had to revivify it to his own mind, by hours of thought and prayer.

Select a few persons in the audience, here and there, to whom to speak. If you can interest them, you have the entire audience.—D. L. Moody.

Be very gentle in your preaching. Never speak a hard word. Life is very complex; the human heart is a great mystery; there is always something to be said on the other side. Ere you upbraid a man, know the road by which he has travelled.—David Smith.

Speak clearly and agreeably. It is extremely tiresome for an audience to be forced to strain to hear. A resonant, well-produced

voice is half the battle.—Morning Post.

I sing to God.—Jenny Lind.

Don't mumble in monotones. Don't "woof" in your beard. Don't shout. Don't make your most important words inaudible by vehemently thumping the desk.—The Queen newspaper.

My discourse may be poor, but Christ can invest it with power.—R. W. Dale.

Oh the little more, how much it is, And the little less, and what worlds away!—Browning.

We don't live near enough to God, and therefore we don't get close enough to men.—J. H. Jowett.

Follow Christ into the pulpit and keep your eyes fixed on Him as you go. Ask Him to go before you and try to imagine the expression on His countenance: a mouth tender and trembling with just-uttered words of compassion, and eyes fathomless with unutterable pity.—Munger.

I never speak without much prayer, for I am persuaded that the help of the Holy Ghost is something real.—T. T. Lynch.

—BR—

A STREET MEETING EXPERIENCE

Student H. Grady Wilkes
Baptist Bible Institute, New Orleans, La.

—O—

It was on Thanksgiving evening. The weather was cold and it was drizzling rain. Our group left the Baptist Bible Institute at seven o'clock to go and hold a street meeting on the corner of Canal and Rampart Streets. Due to the cold weather and the rain we were very much in doubt about going on the assignment, but after prayer for guidance we were on our way.

The streets were lined with people who were attracted during the holidays, and many were here to attend a football game. We attracted some attention getting out of the bus and setting up the organ. Many stopped to see what was going to happen. After a song and prayer, the leader turned the service over to me. I used that question of the Philippian jailer (What must I do to be saved?) and Paul's answer (Believe on the Lord Jesus Christ and thou shalt be saved). Some thirty or forty men had stopped to listen. After preaching some fifteen or twenty minutes, trying to make the plan of salvation plain, the invitation was extended for those who would accept Christ as their personal Saviour.

Three men came up and made a public profession of faith. One was from Cuba. Another was from Canada who told us that his father was a minister and that he had wandered away from home and led a sinful life. He promised that he would turn homeward to his father and try to live the kind of life that his father had taught him to live. Another young man who accepted Christ told us that he lived here in New Orleans. We rejoiced at the coming of these three, and our group returned to the Institute praising God for the wondrous work that had been accomplished "In His Name" on a cold, drizzly night.

SOME STRAIGHT WIRES TO OUR CHRISTIAN PEOPLE AND THEIR DUTIES IN WINNING LOST SOULS TO CHRIST

Every person, man or woman, boy or girl, in our community should be found and led to attend our church services, and in a kind and loving way interested in the church work. And we should use our influence to the best of our ability to make them regular in attendance.

THEN WE SHOULD LEAD THEM TO STUDY THE BIBLE, GOD'S WORD. Here we come to the main purpose and work of our church in meeting the needs of every individual. For the needs of men (all people) are to be met by God, and God's message to the people contained in the Bible. Then the one important thing is the getting of this Word of God into the hearts and lives of the people. There is a very great need for an improvement in teaching the Bible to all the people, and this should not be neglected but we should try to accomplish this and do this teaching of God's Word to the best of our ability. Therefore let us constantly dedicate ourselves to the accomplishment of better work in the subject of leading the individual to study the Bible.

WE SHOULD STRIVE TO WIN EVERY ONE TO CHRIST. It is a fact that every life must have a birth, and when this life is old enough they will come to the place where they must be brought face to face with the fact of their sins and the need of a Savior. Teaching the Word of God, giving our own experience and testimony of salvation, and depending on the convicting and regenerating power of God's Holy Spirit in the fear of the Lord, we should teach or persuade them. There must be no letting up here, there must be no dodging of our responsibility here, and we should teach each individual and do our best to win every one to Christ. Our work should be penetrated with consciousness that we are the Lord's representatives and heralds with a message of salvation for every lost soul.

THEN WE SHOULD LEAD THEM TO CHURCH MEMBERSHIP. By obedience to Christ through baptism and into full church membership, and brought to the joys, privileges, and responsibilities of a Christian worker in the name of Christ in our churches.

THEN WE SHOULD ENLIST THEM IN THE SERVICE. It has been said enlistment in the work is the greatest task among us. Rightly understood, there is no question but this is true. And again it has been said that we have and hold only those that we use. Surely we face the task of enlisting the individual, if he or she or they are to grow in grace and become an honor to the church and to Christ. There surely must be a definite place for every one and a specific place for service as Christian workers.

THEN WE SHOULD MAKE THEM SOUL - WINNERS. The highest service that any one can do or render is influencing and leading individuals to become win-

Why the Sudden Change to Liquid Laxatives?

Doctors have always recognized the value of the laxative whose dose can be measured, and whose action can be thus regulated to suit individual need.

The public, too, is fast returning to the use of liquid laxatives. People have learned that a properly prepared liquid laxative brings a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

The wrong cathartic may often do more harm than good.

Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help. Dr. Caldwell's Syrup Pepsin is at all druggists. Member N. R. A.

ners of souls for Christ. If one is made a soul-winner, his Christian integrity is guaranteed. If he is made a soul-winner, his own Christian growth is assured. If he is made a soul-winner, he is brought to a place of protection against the inroads of the flesh and the devil. A soul-winner is constantly a builder of Christ's cause, a missionary of the first order.

THESE STRAIGHT WIRES TO OUR CHRISTIAN PEOPLE. Should lead us to be regular in attendance, and lead us to study the Bible, lead us to win souls to Christ, for He that wineth souls is wise.

"Yours in the service,"

J. J. McCardle,

Hazlehurst, Miss.

R.F.D. No. 1, Box No. 61.

—BR—

SARDIS BYPU INTERMEDIATES

We are happy to say that the Intermediate B. Y. P. U. of Sardis Baptist Church has reached the Standard of Excellence and we are going to strive to keep it up to the standard.

We had our quarterly social on the 13th of February which was enjoyed by 35 boys and girls. We all enjoy these social hours together as we have a splendid social committee.

March 12 starts our Study Course Week. We are looking forward to this week as Mr. Wilds promised to be with us one night. Our union plans to be 100% in taking the Study Course. An interesting book has been chosen for us to study, "Training in Bible Study." We are glad to send good news of our B. Y. P. U. R. N. Ingram.

BOILS SORES CUTS BURNS

Are Relieved Quickly By

GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores

PRAYER POINTS LOST TO THE SAVIOUR

Student Urban R. Pattillo, Baptist Bible Institute, New Orleans, La.

About nine o'clock I went walking, praying as is my usual custom that the Spirit would guide me to speak to some one concerning his soul's salvation. Having talked briefly to several with very small outward good done I had started back to the school. Seeing a man walking ahead of me I hastened that I might catch up with him. Was soon by his side, offered him a gospel of John and asked if he were a saved man. His answer being negative I proceeded to tell the plan of salvation and pointed him to the "Lamb of God who taketh away the sin of the world."

He replied that it was a very nice story but said that he was not interested. Believing that I was led by the Spirit I continued pressing upon him the way, but apparently to no avail. Finally I told him that I must go on, but that before going I would like for him to kneel down there on the streets with me that I might pray for and with him. He at first said no, but on being asked again knelt down with me and I prayed as the Spirit led me.

Getting up I saw a new smile on his face, and stretching forth his hand to grasp mine he said, "I do from this night on take Jesus as my personal Saviour and will trust Him." Then he went on his way and I mine; he having found the Saviour and I having led one more soul to find peace in Him.

SUNDAY SCHOOL TRAINING SCHOOL IN JONES COUNTY

We have just closed the largest training school ever held in the state. The enrollment was over four hundred and the general average was three hundred. There were ten books taught by the following teachers:

Manual, Division 1, by Miss Iva Pearl Cobb.

Division Two by Rev S. E. Sumrall.

Pupil Life by Mrs. L. G. Gates.

Teachers that Teach by Dr. Mc-Lemore.

Honoring the Deaconship by Goode Montgomery.

Working with Juniors by Miss Hasseltine Byrd.

Winning to Christ by brother J. E. Byrd.

Young People and Adults by brother E. C. Williams.

What Baptist Believe by brother C. S. Hilburn.

Churches of the New Testament by brother Norman L. Roberts.

Special effort was put forth to reach the churches of the association. We succeeded in reaching 13 of our churches, and nine churches of other denomination.

I never experienced a greater fellowship. All regretted to see the last evening come. Two hundred and eighty attended the last evening. We are looking forward to the return of this county-wide study course next year. The meetings were held in Second Avenue Baptist Church. We have decided to

rotate the meeting places. Next year we plan to go to the First Baptist Church of this city.

J. W. Fagan,

Laurel, Miss.

SUNDAY SCHOOL ATTENDANCE MARCH 18, 1934

Jackson, First Church	802
Jackson, Calvary Church	830
Jackson, Griffith Mem. Church	540
Jackson, Davis Mem. Church	370
Jackson, Parkway Church	184
Meridian, First Church	752
Columbus, First Church	735
Brookhaven, First Church	457
Clarksdale Baptist Church	246

BYPVU ATTENDANCE MARCH 18

Jackson, First Church	114
Jackson, Calvary Church	156
Jackson, Grif. Mem. Church	162
Jackson, Davis Mem. Church	214
Jackson, Parkway Church	62
Columbus, First Church	156
Brookhaven, First Church	243
Clarksdale Baptist Church	106
West Point, First Church	126
Skene Baptist Church	81
Skene Baptist Church	103

FREEDOM AND AUTHORITY IN RELIGION

(Continued from page 13)

with deity; but it is practical and experimental. Says Holy writ, "Pure religion before God the Father is this: To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." In other words, religion is inevitably and unmistakably reflected in one's conduct. If one's conduct is immoral, low, mean, and debasing, his religion is futile, spurious, an emptiness. "By their fruits ye shall know them" is the criterion uttered by the Great Teacher with which to measure people's religion by.

The question arises therefore, "Am I not still a free moral agent even in my efforts to be religious?" The answer is, "Assuredly, yes," with this qualification, "Morals and religion go hand in hand; they are inseparable hand-maidens that cannot be divorced from each other." One does not surrender his liberty in the realm of practical religion, but it must be remembered that liberty is not license. The old negro held a corrupted notion of this vital relation between religion and morals when, in an experience meeting, he said, "Bredren, I've done been guilty of a great many things. I've visited de white folks chicken rost. I've lost control of myself and took de good Lord's name in vain. And I've come home drinkin' and beat up my ole 'oman and cuffed de chilluns around ommercifully. But dare is one thing I aint never done. I aint never lost my religion."

In one's private conduct there is to be the utmost freedom, but freedom linked with an unquestioned authority; the fullest liberty, but liberty hedged by a wise restraint. As an outstanding leader among men use to say, "The right to swing your fist ends where your neighbor's nose begins." One man on an island may do as he pleases, but only so long as he doesn't please to do that which would be injurious to himself. His liberty must be

hedged by a wise restraint. Every law, whether civil, economic, moral or social is an abridgement of personal liberty. There was a time, for example, in America when a man "with any sense of dignity" was ashamed of being so unfashionable as to wear his own hair." He shaved his pate and wore a wig—a wig for every profession and for nearly every occasion. Even the negro slaves "flaunted all the more costly sorts when these were half worn and second hand." The clergy labeled this article of dress "A luxurious feminine protexity," "horrid bushes of vanity," "godless emblems of iniquity," when it first appeared, but ere long wore them, too, of the most extravagant sizes and shapes. Women wore whalebone petticoats of all shapes and sizes, "fan-hoops," "round-hoops," "square hoops," like so many "blown bladders" and were proud of them, and defiant toward the objecting persons. Said one damsel jestingly: "Last Sunday at St. James' prayers I dressed in all my whalebone airs!"

Men and women do not conform to these seemingly ridiculous social customs anymore. Why? Because they cannot be obtained? No! It is because there is a law against them—social law of restraint. Not a written law, indeed, but a law just as restraining and even more so. Now, what is true in the social realm is true in the political, moral and business spheres. We live and move and have our being in all these spheres, and are subject to the laws thereof,—more or less obedient subjects. And whether we will admit it or not we carry our religion with us. Our religious professions are seriously involved in our every contact and conduct. For one to lose sight of this fact is likely to jeopardize his religious pretensions, and to subject himself to the criticisms of his fellows and to the severe judgments of God.

In one's private conduct there is and must needs be an ultimate authority. Ordinarily in social life it is this, "What is being worn this season?" In the automotive industry it is, "They are all streamlined, now." In regard to beer and wines and all alcoholic liquors and the smoking of cigarettes and every other form of worldliness it is, forsooth, "Oh, they are all doing it." Now, in all these intricate and complex, and some times perplexing relationships one needs to keep a sensitive conscience, void of offense toward God and man, if he would maintain a religion of even balance and upstanding integrity to all the winds that blow. What, then, is to be one's authority of morals in all

HEADACHES Yield Quicker

To This RELIABLE "Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

these social, political and economic contacts? Well, there is a great difference of opinion on this point with a possibility of men and women never coming to an agreement. But my conclusion is this:

Given a conscience void of offense toward God and man, do whatsoever you will, to the extent you wish, keeping ever in mind the three laws of life, namely, briefly stated, thus:

(Continued next week)

FLOWERS FOR THE LIVING

In Romans 13:7 we find these words: "Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, and honor to whom honor." I would like to take this opportunity to pay special tribute and honor to two tithers who are making it possible for me to stay in school and better prepare myself for the ministry of the Gospel, they are my father, Mr. A. H. Waldrup, and Mr. J. B. Causey of Stringer, Miss.

We preach tithes, teach tithes, and talk tithes, and that is all we do as long as we are on the receiving end. We never stop and thank the one from whom we receive it. Most of us are like the ten lepers that called out to Jesus, "Master have mercy on us," and after he had shown mercy and told them to go and show themselves to the priest. And as they went along they looked down at themselves and saw that they were healed. One of them turned back glorifying Jesus and fell at his feet and gave thanks to him. I want to be like this one that felt that he was so unworthy of the great blessing that he had just received. I want to give thanks and scatter some flowers for those that deserve them while they are still living and can appreciate them. Friend, are you satisfied at being one of the nine that did not return, and was never heard of again?

Why not make some one happy. Carry them some flowers of gratitude and say, "Friend I love you." If more of us would do this, how happy this world would be.—M. C. Waldrup, Ministerial Student M. C.

SEE NEXT WEEK'S ISSUE FOR NEW SONG BOOK PRICES

BAPTIST BOOK STORE
500 E. Capitol Street
Jackson, Mississippi